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A HISTORY OF THE FIRST BAPTIST CHURCH
WADESBORO, NORTH CAROLINA

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A HISTORY OF THE FIRST BAPTIST CHURCH
WADESBORO, NORTH CAROLINA



COMPILED AND EDITED
FROM MANY SOURCES BY

MRS. MARY LES ALLEN HUNTLEY
(MRS. LESTER JOHN HUNTLEY)

1952

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AUTHOR'S PREFACE

The small part I had in the celebration of the County's Bi-Centennial in 1949, may be credited with the contents of this booklet, for it was then that I learned that the first Baptist church in this town was organized in 1847.

In January, 1948, Rev. T. Sloane Guy, Jr., came to be our pastor, and as soon as he heard this fact he became intensely interested in some recognition of it, and especially in getting the data together for publication. A small group of the older members were asked to collect and compile the facts, stories and experiences that had been related to them in years gone by.

Two years slipped by, taking its toll of some who knew firsthand and were witnesses of much to be found in this volume. I became impressed with the urgency of the task, and the spring and summer of 1951 found me engrossed in one of my most thrilling experiences.

Most all the things we do are done because of our love for somebody, and this has been the impelling force that has brought to completion this brief history of—

My Beloved Church

my parents', my husband's, my children's, my sisters'
and brothers', and my devoted fellow-members'

Hallowed House of Worship.

Conscious of my indebtedness to every member of this church, whose friendship and kindness has so enriched my life, I wish I might inscribe every name upon this page.

To one whose entire life was an integral part of this church, serving in every phase of its activities, and whose devotion, interest and generosity has never been surpassed, I lovingly dedicate this book:

EFFIE ALLEN LITTLE
(Mrs. Henry Wall Little)

22711

ACKNOWLEDGMENTS

The information which has gone into the making of this little book has been secured from Church, Society and Associational minutes, old letters, books, records and from word of mouth of some who had an active part in the church from its beginning. I am greatly indebted to the authors of the little book, "History of Brown Creek Association" for many statements and references to this church. This frequently gave me a lead to some item of interest and corroborated some statement or story which I had found or heard, establishing its authenticity. Gregg's "History of Old Cheraw" has supplied the historical background of those Welsh Neck immigrants and the story of that venerable old Welsh Neck Baptist Church of Society Hill, S. C.

Much of the story of the church has come to me from Mrs. C. S. Brasington, gathered from minutes of her father, Squire W. D. Webb, who was clerk of the Association for 25 years, and from Dr. and Mrs. E. A. Covington who often related to my listening ears its early history. Miss Mary Liles and others, including my own parents, are responsible for some of the facts. There are doubtless mistakes, honest ones, and much has been left out which should have been included, according to the judgment of many, but for reasons too many to record I have written this as briefly as I could and yet tell the church's story.

To all these and others I gratefully acknowledge their help and my indebtedness. It could not have happened without them, and with the earnest hope and prayer that the spirit, fervor and devotion of those who began this work will never die or fade out, but will grow richer and brighter as the years pass, we come to this end.

To Mrs. B. M. Covington and Mrs. J. A. Miller, whose patience in deciphering my writing has been unparalleled, I give my sincere thanks and appreciation.

"Faith of our fathers! holy faith!
We will be true to thee till death!"



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THE GLEAM OF A LANTERN

CHAPTER I

THE BEGINNING OF THE BAPTIST CHURCH 1847—1859

This generation is familiar with the distance light travels and the impossible task of concealing its gleam, for during the "black-outs" of 1942-45 many of us tried to hide the small flicker of a candle in some dark corner, only to have our door or phone bell ring and the order given "lights out". This article is written, not to conceal, but to place a reflector back of a lantern lighted in 1847, whose flickering glow during a period of 103 years has never been extinguished, whose rays have lightened the pathway for succeeding years and generations. Standing on the threshold of a new century of church history, we gratefully acknowledge our indebtedness to those faithful and deeply pious torch bearers. This article concerns the beginning and growth of the First Baptist Church of Wadesboro and, naturally, we want to know whence these people called Baptists came to our county and town.

(From Gregg's History of Old Cheraws and the History of Old Brown Creek, Union and Sandy Creek Associations and other sources these facts have been secured.)

The records from Sandy Creek Association state that Shubal Stearnes and his brother-in-law, David Marshall, after settling and organizing the Sandy Creek Church, went throughout North and South Carolina and parts of Georgia preaching with great power and with great missionary zeal. They won many converts to the Baptist faith. Their travels led them through Anson, Montgomery and what is now Stanly and Union Counties. The result of this preaching tour was the formation of several Baptist Churches in these sections. From Gregg's History we quote: "In the spring of 1701 a group of sixteen Welsh Baptists resolved to go to America. One of the number, Thomas Griffith, was a preacher and they were advised by their fellow believers that before sailing, they should constitute themselves into a church. This they did, and took passage on the good ship, William and Mary, in June, 1701 from Milford Haven, arriving in Philadelphia in September, 1701.

The brethren there greeted them warmly, but advised them to go and settle in Pennepec, and soon after reaching there they organized a church, and remaining one and one-half years in this locality, their membership increased to 37. Having heard of a tract of land in New Castle County, Delaware (at the time was in Pennsylvania) that had been granted by William Penn to three of their fellow-Welshmen, they decided that this location was more suitable and advantageous, so they moved and remained there for 32 years.

They heard of the favorable climate and the rich lands lying along "the Great Pee Dee River," and so attracted by the prospects they petitioned the Lieutenant Governor of South Carolina in 1736 for a grant of land. 173,840 acres was allotted to them and this company of Welsh emigrants moved into the vicinity of the Marion district. Two of the group, Jenkins and Owen David, decided to follow the river course northward, and when they reached a point opposite what is now the town of Society Hill they were so pleased with the location, they settled here and by the end of the year had been joined by a group of their kin and friends from Delaware. This became a permanent settlement. (Gregg recounts) "The company, consisting of thirty, organized a society of the Baptist faith in 1738, and erected a House of Worship on the east bank of the river, and from this point they carried on a missionary work until this section became thoroughly Baptist." Their intense missionary zeal led them into North Carolina, and some churches were formed, among them Lanes Creek, Gourd Vine, Meadow Branch, Richardson Creek and others. These followed the Mother Church, Welch Neck, and joined the Charleston Association. As the population increased Baptists became more numerous, and the Mt. Moriah Association was organized in 1815 to take care of these churches that had come out of the Welsh Neck Church and from the Charleston Association. Great was the influence of this early and noble Christian church. The original building was struck by lightning many years ago and has been replaced by a modern brick and stone church, which has remained throughout the years a citadel for God and righteousness.

In 1816 the Pee Dee Association was organized to care for the churches on the East side of the great Pee Dee River. Some of the churches organized in Anson County joined this association, others stayed with the Mt. Moriah Association. With the growth during the years, and due to the distance and inconveniences of

traveling to and from the Association meetings, the elders and brethren of the churches thought it wise to organize the churches south of the Rocky River, west of the Pee Dee River, and North of the Mt. Moriah Association.

In 1854 the Mt. Moriah Association met at Mt. Olive Church, and after a fervent missionary sermon the brethren and elders retired to the schoolhouse of Mr. Wilson Chambers (father of the late Mrs. G. W. Huntley) and then organized the Brown Creek Association, which included some churches in Mecklenburg, Cabarrus, Union, Stanly, Anson and Chesterfield Counties.

This Association was not only missionary, but like Brown Creek Church, which had been organized some 30 years earlier, was active in promoting and organizing other churches. There were several Baptist Churches in the county and, doubtless the fact that there was not one in the county seat, was a much discussed topic at the Associational meetings, and became a challenge to the faithful. A committee was formed to organize an arm of the Brown Creek Church in Wadesboro, and at this same meeting it is recorded that five Colored people were admitted to the membership of the Brown Creek Church. From a record in a Deed Book in the Courthouse, we find that on March 15, 1847, a parcel of land was bought from Mr. Jonathan R. Hargrave for the amount of \$133.00. The deed was made to Young Allen, John Broadaway, Olmstead Ingram, Dixon Ingram, Berry Sikes, James Seago and James Treadaway, members of Brown Creek Church. (The property is now the site of the residence of Mrs. James A. Hardison, Sr.) On this property was a small, dilapidated old barn, which was patched up and for two years was used by itinerant preachers from time to time who would call the few interested people together and preach to them, admonishing them of evil and exhorting them to stand fast in the faith. For a period of six or seven years, hope was kept alive by the interest and faithful effort of the mother church, Brown Creek, and the help of the Brown Creek and Pee Dee Associations and the faithful preaching and visiting of these devoted servants of God.

It is of interest to read that as soon as the Brown Creek Association was organized, a committee was appointed to secure elders, to be known as the Itinerant Committee, whose duties were listed thus: "The itinerant committee shall procure the services of two or more ministers as the means of the Association may admit of, to itinerate for the Association, and said elders shall be allowed not exceeding \$1.00 per day for their services. It is obligatory

on the employed to keep a strict account of services conducted, contributions received, baptisms, miles travelled, and report same to the committee." Elder A. L. Stough, William Jordan, Edmund Davis, Elder Morton and John Culpepper were appointed as itinerants. The few Baptists living adjacent to the town had little of this world's goods, but they had a will to build a house of Worship for their God, so in 1849 the loyal little band encouraged by members of the Brown Creek Church, set out to hew the logs, cut the timbers, gather the stones and haul the materials to the site, and with their hands and might they worked to build a church, often with the light of lantern or a pine knot torch, assisted in a small way by the labors of a few slaves. The men who led in this work were John Broadaway and Dixon Ingram, and it is not a surprise to find that among the workers was Elijah Covington, father of E. A. Covington. The building was a small frame house, with a door on either side, and, as was the custom, the women and girls entered one door and the men and boys the other, and sat on their respective sides. As Brown Creek Church was a member of the Pee Dee Association, the burden of the indebtedness of the Wadesboro Church was assumed by the Pee Dee Association and at the meeting in 1849 Gum Springs Church sent this query to the Association: "How shall we cancel the debt of the Wadesboro Church?"

The record shows that a member from every church was appointed to collect a contribution to apply on the payment of this indebtedness, the same to be sent to John Broadaway by January, 1850. The list follows: Little River, D. Wright; Rocky River, Uriah Staton; Cedar Creek, Lilesville, B. Sanders; Brown Creek, John Broadaway; Mineral Springs, J. D. Green; Pleasant Grove, J. Allen; Spring Hill, D. M. Miller; Cartledge's Creek, A. Dockery; Saren, S. Townsend; Bethel, J. Ballard; New Union, H. DeBerry; Dover, A. Leach; Laurel Hill, W. Coggins; Ebenezer, M. Jones; and Kendalls, E. L. Parker. The brethren did not succeed in their fund-raising to free the Wadesboro Church, so in October, 1850, when the Association met with Dover, Mr. Alfred Dockery was appointed to confer with Mr. John Broadaway to ascertain the amount still due and to apportion it among the churches. This was done and the indebtedness was wiped out in 1854.

Whether the church remained an arm of Brown Creek or became an independent body for the next two years is not known, but in 1856 Berry Sikes and his wife were granted letters from

the Brown Creek Church to join the Wadesboro Church and that same year (from the Minutes), "Elder Stough has moved to Wadesboro and has become pastor of the church, preaching once a month and doing missionary work in a large section." This would suggest and prove that the Wadesboro Church had become independent, possibly in 1855.

At this same Association meeting a motion was made that Elder Stough be made a life member of the State Convention, in recognition of his great work for the denomination. An interesting notation in the Minutes of Association of 1857 reads thus: "Wadesboro and a small new church in Charlotte, later becoming the First Baptist Church of Charlotte, presented letters asking to become members of the Brown Creek Association on Friday, December 9, 1857, and were admitted after their articles of faith had been thoroughly examined." Wadesboro was represented by A. L. Stough, F. Morton and B. F. Sikes at Association held in Wilson Chambers School house, where in 1854 it was organized. The first contribution this church made to foreign missions reported by A. L. Stough at this meeting amounted to \$3.00. (from Brown Creek records).

The records for 1858 are somewhat discouraging as the minutes report that no additions to the membership were made during the year.

The church, at the Association in 1859, was granted a letter to rejoin the Pee Dee Association, and in the records of that Association, it is stated that Elder Albert Stough had settled in Wadesboro and was preaching to the church there and in other nearby vicinities, and doing missionary work in a wide section. When the letter was granted to the church this notation was inscribed in the minutes: "An important change comes about at this session, for a letter of dismissal for the Wadesboro church to join the Pee Dee Association means that the Association has lost him too." Appropriate resolutions were adopted concerning this change. Brother Stough was a man of exceptional ability and it meant much for him to drop out of this body.

His background is interesting. His mother and father were returning to their native land of Germany, after immigrating to America where they spent several years. While on the Atlantic this little boy was born, on February 29, 1824. The parents reached Germany safely, but some time later, an epidemic swept over that section where they lived and both were victims.

The nearest of kin to the baby boy were two uncles, Catholic priests, who took the infant under their care and protection. He was taken, reared and educated by these uncles in a monastery, and was being prepared for the priesthood. However, Albert became dissatisfied and wanted the freedom of the world, and especially of America. His uncles watched him very carefully to prevent his escape, but the opportunity arose and he left and came to America. Staying in Pennsylvania a while, he later drifted down to Norfolk.

There was a great evangelistic meeting being carried on there. He was attracted to it, attended and became interested in the preaching and bought a German Bible, which he read very carefully. Then he sought to find the Church which he thought was the best interpretation of his Bible. He was baptized into the fellowship of the Cumberland Street Baptist Church in 1846 and became a very active, useful member and taking a great part in the cause of temperance. This interest and ability was noted by some of the leaders in this cause, and he was employed by the State of Virginia to go around and lecture on temperance. At one of his meetings he met Dr. Purefoy and Congressman John Culpepper, and they had much influence in directing his future course. He spoke English fairly well but, at their suggestion, he studied English and Bible under Dr. Purefoy to prepare himself for the ministry and became a most able preacher.

His labors led him into this area, serving in churches both in Sandy Creek and Little River Associations and thence into Union County, where he began his work with the Brown Creek Association, employed as an "Itinerant." This is part of a report that he read at the Association in 1857: "In the employ of your committee for 64 days, during which time I preached 38 sermons, delivered 18 exhortations, attended preaching 47 days, stayed all night with 39 different families, with whom I held religious conversations and prayer and traveled 897 miles by foot and buggy."

In the house-to-house evangelism in the White Store section of the County it is related so many chickens were killed and served Elder Stough that the chickens left their owners and fled to the woods, except for a guinea and an old rooster. The story goes that the guinea perched on the barn gate post and in her dialect screamed out to the old rooster who was on the roof of a nearby barn: "Stough gone! Stough gone!" The rooster replied: "Hope to God he is! Hope to God he is!" The late C. H. Rivers has

often related this story, to me and many others, and excelled in the imitation of these fowls.

Mr. Stough was an ardent secessionist, and took an active part in raising the first company that Union County sent to the Confederate Army. He had lived in Union County, which was a part of the Brown Creek Association, and at that time was serving some of its churches. He went in the Army as a private, but was soon elected a chaplain in this regiment. Forced to resign on account of a serious throat infection, as soon as he improved he re-enlisted and the second time was forced by illness to give up. He later returned to the Army as missionary and colporteur.

CHAPTER II

TRAGIC CIVIL WAR ERA

1860—1880

The War called all the able-bodied men and boys to the colors. Only the old men, women and small children were left; farms lay in waste except for a few faithful slaves who remained to help the women with some of the heavy work. There were no schools; churches were closed; provisions were scarce; cloth for clothing was not procurable; and our currency had no value. The hardships and terrifying experiences of our people from 1861 throughout the War and Reconstruction days are still blood-curdling stories. The toll of life and property was great enough to crush all hope.

When Sherman's army made its devastating march through Georgia—the horrors and destruction of which have never been surpassed—a wing of the Army reached Wadesboro and chose the church as its encampment headquarters for its forays into various sections of the County. The men slept, cooked and ate in the church while the horses and mules were kept in the yard. One can easily imagine the destruction and abuse that followed such a horde and visitation.

The members' protest only meant increased desecration, and finally the news of Wheeler's men approaching frightened them into leaving the County. Again the Church was pressed into service when the Court House burned in 1868, and the church served as a meeting place for the Courts. This was agreeable to some of the members but a few strongly objected to the church's being used as a court house.

There are no records of any activity during the years 1859-1869, except the statement that "these faithful elders met with the few members—encouraged and admonished them, particularly warning them of sinful entanglements, urging them to stand fast in the faith." But "Truth crushed to earth will rise again," and the flickering gleam again began to glow.

Elder Stough, having resigned as itinerant in the Association and Pastor of the church, cast his lot with the South in the War Between the States, and when the Association met at Dover in 1861, it voted \$25.00 to assist the Wadesboro church in paying a preacher for a service once a month for that year. Mr. Ben G. Covington, a brother-in-law of Mrs. T. J. Covington, Sr., was

chosen. He also was pastor of the Church at Brown Creek, and Rev. William H. Jordan assisted him and preached from time to time in this Church—both of them doing mission work in the Association.

The Gleam Grows Brighter—

At the close of the war in 1865 among the returned soldiers was Dr. E. A. Covington, son of Elijah and Margaret Bennett Covington. He had enlisted with the Anson Guards, Company C., 14th N. C. Regiment, and was assigned to hospital duties, where he served faithfully and honorably until discharged. After his return home he entered Jefferson Medical College, Philadelphia, Pa., and completed the medical course, and settled in Mecklenburg County to practice his profession. It was while living here that the greatest event in his life took place, for on May 9, 1869, he married Miss Harriet Rebecca Edwards, daughter of Mr. and Mrs. Jesse Edwards, well-to-do and prominent citizens of the town. They spent several happy months in their new home in Mecklenburg County, but their friends persuaded them to return to Wadesboro, so in the fall of 1869 Dr. Covington established a drug store and began the practice of his profession here. Later he established a hardware business.

Dr. Covington lost no time in making plans to renovate the old church, which was in a terrible state of decay, due to the hard use and neglect which it had suffered. With the aid of the seven members, Mr. and Mrs. Berry Sikes, Mr. and Mrs. Masten Haire, Mr. and Mrs. Langford Treadaway and Dr. E. A. Covington, assisted materially by his brother-in-law, Dan Gatewood, and all working together with one purpose, the church came to life in a remarkable way. A new roof was built and broken windows were replaced, a baptistry was added and a pulpit erected. A bell tower was built of hewn logs in the yard adjacent to the church, and in its lofty height a big bell was placed to peal forth an invitation to worshippers to come and join this eager band. (This same bell was carried and placed in the tower of the brown-stone church forty years later. Still giving out its message of hope and invitation, it now rests in the tower of the present church building.)

With repairs on the church made the seven members were called together and the first thing they did was to decide to hold prayer meeting every Saturday evening. These meetings Dr. Covington never failed to attend, though many times he would find only one other there, but in the shadows cast by a flickering

lantern they lifted their hearts to God for guidance and protection.

These meetings were kept secret for a long time, because of the scoffs, sneers and ridicule they attracted, but their faith was undaunted and for twenty years they were kept up. The church's growth was largely due to the prayers of these faithful few.

A valuable addition came to the church just after its reorganization in the person of Mrs. Rena Funderburk Ingram (T. J.). She graduated from Carolina Female College, Ansonville, and soon thereafter married T. J. Ingram. She was talented and accomplished and very helpful in the work of the Church, as well as a liberal supporter. Major Ingram was a kind, beloved citizen, unique in many ways. He was a member of the Methodist Church, but he shared his interest and generosity with Mrs. Ingram and her church. They ran the Ingram boarding house, corner Wade and Rutherford Streets, and dispensed wonderful hospitality, kindness and good food. Many stories of Major Ingram and his experiences are still told and remembered by the older citizens. They had no children, but reared several nephews and nieces, among them two of our fellow townsmen, the late H. W. Ingram and Coke Ingram.

Dr. Covington had appealed to the State Mission Board for help to pay a preacher, so in January, 1873 a visible answer came to their prayers, for the State Mission Board agreed to send them a Pastor, the Rev. J. R. Harmon, stating they would pay \$100.00 if the church would raise \$400.00 on his salary. At this time the valuation of wealth of the entire membership was said to be not over \$5000.00.



J. R. HARMON
1874-1880

Mr. Harmon, as I have heard my mother say, was a very fine, encouraging and assuring pastor and preacher. Mr. Harmon had served as itinerant preacher in the Association and the first record we find of him was in 1858

when he preached the introductory sermon at Rocky River Church. A notation from the minutes: "The Committee to procure Elders to hold revival meetings in the churches of the Asso-

ciation thinks it proper to employ J. R. Harmon to aid in the prosecution of the work." He was no stranger to the church members, therefore, and was gladly welcomed. He worked hard, but the visible results of his ministry were not too encouraging at first, as the records state in 1874 there had been only two additions to the church during 1873, but he laid a sure foundation which later brought most gratifying results.

Mr. T. B. Henry brought his letter from Lilesville Church, and Mr. Wilson Ashcraft and family brought their letters from the Lilesville Church, and all joined in this year. These two, with Dr. E. A. Covington, were ordained as the *first deacons*.

One Sunday in March, 1875, Mr. Harmon stated that there would be a baptismal service on the next Sunday. This was an occasion of a large gathering of curiosity-seekers, but a great surprise awaited them, for who should present herself for church membership and baptism but Mrs. E. A. Covington (Miss Hattie) ?

What a conflict raged in her heart we cannot appreciate, because her parents bitterly objected to her joining the church, declaring that she would alienate her family and all the ties of friendship. I have heard Dr. Covington say his surprise was scarcely less than for those at the church, as he rather discouraged her coming during the lifetime of her mother and father. That same Sunday Mrs. F. C. Allen had made plans to be baptized, but the condition of the roads made it impossible for her to get here. However, the following Sunday she was baptized.

Mrs. Covington had been a great help in the church. On Sundays when there was no service at the Methodist Church, where she was organist, she would come to the Baptist Church and, with the use of an old tuning fork, would lead the congregation in a spiritual song service. She urged the church to buy an organ, so she was *asked* to find a second-hand one. She bought one from Mrs. Riden Tyler Bennett for \$20.00, and thereafter she became organist and choir leader, as well as Sunday School teacher, which she continued for 45 years.

One Sunday her father and mother attended the service, and after the service, he asked her why she played so poorly. She told him that the organ was old and had many silent notes, whereupon he handed her a five dollar bill and said: "You go out and beg the rest and buy an organ." The balance came at her solicitation, and the church was the proud possessor of a new organ, costing \$100.00.

In celebration of the event, there was planned a service of song and music one Sunday afternoon in August. It was very hot, and Mr. Watt Lockhart, a member of the Methodist Church choir, was assisting, when he suddenly fainted and slumped to the floor. Whereupon one of the members who had bitterly objected to the purchase of the organ arose and left the church shouting: "I knowed it would happen, the darn thing has busted and killed a man!"

Mr. Lockhart was soon restored, and the objector returned to see what manifestation of doom would next descend on the church which harbored such an object of evil. However, according to the memory of one of those first members, his fears subsided, and he remained a loyal faithful member of this church until his death.

The new organ was an object of pride and became a great asset and adornment to this simple house of worship. The membership continued its growth. Fulton C. Allen, Mr. and Mrs. G. W. Huntley, from Elizabeth and Mt. Olive churches, Mr. and Mrs. Strong Crowder and Mr. and Mrs. Hezekiah Brown of Sampson County were welcomed as members during these years, and probably others.

Most of the members were blessed with children, so the Sunday School increased its roll, as the church grew. During the past summer (1950) Mrs. Mary R. Huntley passed away, the last remaining member who was baptized into the fellowship of the church by Rev. J. R. Harmon during those years. The seven faithful members laid claim on the Biblical promise of the seven-fold increase and their faith was rewarded.

In an old hymn book, there is this notation: "Baptist Church S. S. J. R. Harmon, Supt. 1876", which is conclusive evidence that the S. S. began soon after the reopening of the Church in 1869, continued to function, with the pastor accepting the added responsibility of Superintendent. His work in this church as well as in the Association gave great impetus to the Baptist cause in Anson County. He and his family, wife and three children, were greatly beloved by the members, and with deep regret the little church bade him goodbye in 1880, after six faithful years of service.

The glow from the gleam grew brighter, and down the pathway of the years beckoned and led the little group into greener pastures and richer fields "white unto the harvest".

CHAPTER III

BUILDERS IN BROWNSTONE

1880—1890

In the year of 1880 Mr. N. R. Pittman (I'm unable to find out what those two initials stood for, neither his former residence) came to the pastorate of the church. He was a young, unmarried man, very good-looking, and found very acceptable young-lady company in the church and town. It was customary in those days "to exchange photographs" and if he possessed as many of the fair sex as I've found of him, he had a goodly number to prove his popularity.

This must have been his first church, and lacking experience and patience, he did not fit into the moods and thinking of some of the older members too well. He remained here until 1882 and doubtless did a fine work in the small struggling church. One evidence of this is found in a group of hymn books, "Gospel Hymns No. 2," with his name and a notation: "Belongs to the Choir." The old-fashioned tuning fork had been laid aside, the new organ set up in the left-hand Amen corner and a couple of benches provided for the "singers." He doubtless gave much encouragement and help to the new choir.



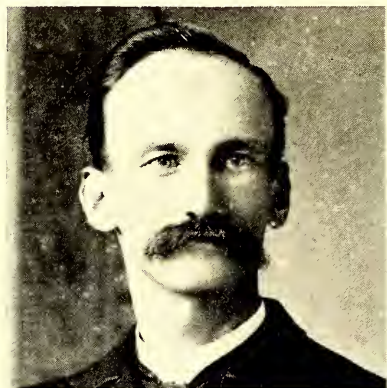
N. R. PITMAN
1881—1883

He made his home at "Ingram Boarding House" where he received the kindest treatment from one of his loyal members, Mrs. Ingram. He was a frequent visitor in the homes of his members, and well do I recall hearing my Mother talk about his visits, and how with her experience with a big family, she counseled him and urged patience to win the love and confidence of his congregation. Mrs. Ida Murr Crowder was baptized by Mr. Pitman and is one of the church's beloved older living members.

Mr. Pitman resigned in 1882, but served other churches and did itinerant work in the county for some years following his pastorate here.

The church was without a pastor for a year. Preaching services were held from time to time by visiting brethren, which the Association provided. The value and estimate of the work of these Elders, who kept the lights burning in small weak churches through many long, hard years are beyond human computation.

The church reaped a rich harvest of new and useful members between 1880-1890, many of whom were substantial farmers who moved into town. Mr. and Mrs. J. T. Redfearn, Mr. and Mrs. W. P. Covington, L. J. Huntley, Dr. & Mrs. H. P. DePew from Illinois, W. A. Thomas, Mrs. L. C. Bennett, Mrs. Lila Lucas Henry and Mrs. Virginia Curry Huntley, also Dr. and Mrs. A. B. Huntley, came into the fellowship and gave great impetus to the work and courage to the pastors.



HENRY W. BATTLE
1883—1887

The successor to Mr. Pitman was Dr. Henry W. Battle, a North Carolinian, and a very accomplished scholar and theologian. Just prior to his call, a kinsman of his, Dr. J. T. J. Battle, had located here to practice medicine. He was a great asset to the church, a very loyal and generous member and very capable. Some years later his brother, Dr. A. J. Battle, located here and the two became very popular doctors, as well as leading citizens of the town. Dr. J. T. J. Battle married Miss Dora Burns (Scrap) and moved to Greensboro where he was associated

with Jefferson Standard Life Insurance Company. It was perhaps at their suggestion that Dr. H. W. Battle was called to the pastorate.

Dr. Battle accepted the call, and with him came his parents and sister, General and Mrs. Cullen Battle, and "Miss Jennie", who made their home with him. They came from a very distinguished North Carolina family, and General Battle had made a brilliant record in the War Between the States.

This family was a valuable asset to the church and town and gave much needed help and encouragement. It was Mrs. Battle who organized the women—seven in number—into the first Woman's Missionary Society. She was the first president, followed

by Mrs. L. C. Bennett. The seven members were Mrs. Battle, Mrs. L. C. Bennett, Mrs. E. A. Covington, Mrs. W. J. McLendon, Mrs. J. T. Redfearn, Mrs. T. J. Ingram and Mrs. F. C. Allen.

Some of the men bitterly objected to the Society and refused to let their wives join, for this was the era "when the home was the wife's domain", or so they reasoned. There was little support and no cooperation given the struggling band. However, it did continue, regardless of opposition, for in the Association Minutes of 1886 there is this notation: "Women's Society of Wadesboro Church \$20.00 for Missions." For lack of leadership and cooperation the Society remained dormant for seven years, 1886-1893.

Dr. Battle was a very brilliant scholar, and a speaker of note. He had graduated from the University of Virginia in Law with high honors, and after a short time, he yielded to an impulse, which for many years had been a directing factor in his life, to preach the Gospel. He entered a theological school, and Wadesboro was his second pastorate. He brought courage and zeal to the church, and the membership, which had grown some, became interested and ambitious to build a new church. General Atlas Dargan had died in 1883 and some of the members wanted to purchase his property, corner of Wade and Rutherford Streets, on which to build the church. Others were not willing to undertake such a burdensome debt, so building the church was abandoned for the time being.

Dr. Battle was very popular with all the townspeople, and a goodly contribution to his salary was made by people from other churches and those not belonging to any church. F. C. Allen was the church treasurer for many years, and a list of people aiding in paying his salary is in my possession.

The church grew under his ministry. Among those baptized by him in 1885 was Effie Allen, Eva Huntley and they became useful, beloved members of the church. Effie, at the age of nine, became organist for the Sunday School. She could not reach the pedals to pump the organ so the young men would sit by her side and, while she played the keys, they produced the power for the music. She was very talented in music and began taking lessons at six years of age. She was also deeply religious all her life and her talents were used for the glory of God.

The question foremost in the minds of the members was the building of a new church, and a decision was reached in 1885 to launch out and secure funds. Each deacon and other loyal members were asked to "sell bricks" and some of those lists show how

these workers solicited the "sale of bricks" and turned the money and lists over to the Treasurer. The amount raised seems small according to the arithmetic of 1951, but was noteworthy for 1887-1885.

The brick were purchased and placed on the old church lot where they remained until 1888. The members could not agree on the lot. Some felt the church should get a more central location, while others, remembering the struggles of the past, thought it wise not to go too deeply in debt and advised building on the old church lot.

Dr. Battle no doubt gave excellent leadership in the movement. Two faithful members, baptized and coming into the fellowship during Dr. Battle's ministry are among the church's most loyal members, Mrs. Annie Seago, whose faith, love and loyalty to her God and His Church has been so manifest during the years, and whose willing hands have been outstretched to any service or need, and Miss Eva Huntley, equally as faithful in the services of teacher in the Sunday School and as a member of the choir. However, upon the insistent call of the First Church in New Bern, he resigned and left in 1887, greatly beloved by the church and town. It has been said that the *only fault* the church ever could find with him was that he liked to fish too well. But results proved that he possessed many of the qualities of that great fisherman of old, Peter.

As in all small churches of that day, there were some members who raised objections if the minister took any interest in affairs outside the church. The growth of the church during Dr. Battle's ministry proves there was never any neglect on his part of the needs of his congregation.



JAMES KING FANT AND WIFE
1887—1890

In 1887 Rev. J. K. Fant of Campobello, S. C., came to be pastor. His family consisted of his wife and three daughters, May, Bessie and Louise (Mrs. J. A. McMillan of Winston-Salem). He was about thirty-seven years old when he became pastor of the church, composed largely of eld-

erly people and children, but he was "God's man for the task", as was evidenced by the growth of the church during the three



THE "BROWNSTONE" CHURCH

years of his ministry. His daughter writes: "Of all the pastorates he served he loved Wadesboro best."

The Dargan property, corner of Wade and Rutherford Streets, was still on the minds and hearts of some of the members as the ideal spot for the new church, and on June 4, 1888, Dr. E. A. Covington purchased the property from Mr. and Mrs. A. G. Bruner for \$2500.00. The entire membership committed themselves to the great task of paying for the lot and building the church. Mr. Fant enthusiastically supported the plan for building the new church and worked with the members. Again many citizens of the town made contributions to the building fund as the records kept by the Treasurer show.

Valuable members had been added to the membership, Dr. and Mrs. W. J. McLendon. Dr. McLendon and his father-in-law, J. T. Polk, opened a new drug store (where Parson's now stands) and it became a successful business venture. Dr. E. A. Covington, as usual led the list of members in the amount of his gifts, and Dr. McLendon came next. He was chosen as one of the deacons and a member of the Building Committee, along with F.

C. Allen and J. T. Redfearn, and was the first Superintendent of the Sunday School after the new church was built and occupied.

Mrs. McLendon along with three of her contemporaries, Mrs. George W. Huntley, Mrs. F. C. Allen and Mrs. K. W. Ashcraft, were not able to do much active church work, as they were busily engaged in rearing families of ten each—future church members. The church claimed their interest and support, and particularly helpful was Mrs. Huntley in the choir, possessing a knowledge of music and an excellent alto voice.

In mid-summer of 1888 the lovely brown stone church was begun, and near the close of 1889 it was completed. Several years prior to the erection of the church two men, Messrs. Reckells and Leshner, skilled artisans in stone work, had come down from New Jersey to open the Polk Brownstone Quarry on the North side of town. This stone became very popular and was used in many public buildings in distant and nearby states as well as in many handsome homes in all the large cities.

Dr. McLendon was a good business man, and when the courthouse at Wilmington was being built from the brownstone taken from the quarry here, he discovered that a great deal of the stone quarried was chipped or was of wrong or unwanted size, so he with F. C. Allen and J. T. Redfearn, the Building Committee, purchased the chipped stone to be used in the building of the church. They employed an expert stone cutter by the name of Stroud, and Mr. Reckells supervised the construction. He carved the "B. C." on the keystone used over the front entrance (and the same can be seen on the present church lawn).

It was a very lovely church, both interior and exterior. This was the first church built of brick and stone in the county and was the first to have stained glass windows. These were very lovely and three depicting Baptism of Jesus, Christ the Good Shepherd and Christ blessing the Children are preserved in the present church. The congregation went heavily in debt for it, but under the leadership of Rev. J. K. Fant, and by the sacrificial giving of every member, the debt was finally wiped out in 1894, during Dr. J. Q. Adams' ministry.

A valuable addition came to the church when Squire W. D. Webb and his family, Addie, Lester, Minnie and Annie, from the Deep Creek community, moved to Wadesboro in 1887, and became active and influential members of this church. His youngest daughter, Annie, (Mrs. C. S. Brasintgon) recalls the night that she, Blanche Huntley and Ben Covington (adopted son of Dr.

and Mrs. E. A. Covington) and Tom Gibson, a young man who was reared in Dr. Covington's home as a son, and others were baptized by Mr. Fant in the old church, possibly the last baptismal service in the old frame church.

Mr. Fant was a hard worker and a most enthusiastic preacher. Occasionally he lost a bit of the art of the fitness of things. It is related that in the fall of 1889, on the Sunday when the church was completed and the entire town came to worship, he took as his text, "Zacchaeus Seeking To See The Saviour". Seeking an illustration he saw in the audience Mr. Tom Crowson, of small stature, a Methodist, and calling to him he asked if he would stand. He then pointed to him and remarked that Zacchaeus was just about his size. This angered Mr. Crowson and he walked out, and it took some apologizing and explaining on the part of Mr. Fant and some of the members to win Mr. Crowson's friendship back.

Mr. Fant may well be called the father of the Missionary Training of the youth in our church. It was due possibly to the environment in which he was born and bred, the neighborhood of Luther Rice, the Lides and the Lawtons and Furman University. He was steeped in missionary lore.

He saw the need of a school. The town's only one was Mr. D. A. McGregor's in an undeveloped section some distance from the center of town, and at his suggestion the Deacons of the church employed Miss Lila Lucas, of Chester, S. C., an 1887 graduate of Greenville College, to come and teach the children of the church lessons and music. The school was opened in the fall of 1888 in a small house on the back of Mr. G. W. Huntley's home lot. The next year the school was enlarged and moved into the old church building. Miss Jennie Currie, a niece of Mrs. Frank Bennett, was secured to teach the more advanced students, while Miss Lucas continued primary work and piano lessons.

Hand in hand with their school work went their church work, and through the efforts of these noble women the first Sunbeam Band in the Piedmont Section of the State was organized in 1889 and continues. There was no age limit, and on its records are the names of young men and young ladies, as well as children. Officers of the first band were Howze McLendon, president, Minnie Webb, treasurer, Minnie Brown, Effie Allen, Grace Covington, Rosalind McLendon, Lois Covington, Ben Covington, Tom Gibson, Eva Huntley, Lester Webb and others.

The school continued for some years until the young women married. Jennie became Mrs. W. J. Huntley and Lila became Mrs. T. B. Henry, and when they were forced to give up the school with the responsibility of families, Mrs. Ellerbe and her daughter, Blanche, succeeded them. This little school was the forerunner of what later became the Pee Dee Baptist Institute.

A problem arose in the church at this time, and was solved in an unusual way. The home where the Pastor lived was not owned by the church, and it became necessary to find a place for the preacher to live. The church had no funds, and owing a big sum of money on its church building, it saw no way to secure money. It was here that Rev. Mr. Fant solved the problem by offering to lend the church money with which to build a parsonage, and supervise personally the building of it. The church owned a large lot, so a four-room cottage was built, back of the church, and used as a parsonage until 1913.

A report of the Sunday School on November 11, 1887 reads thus:

Teachers	Present	Absent	Collection
Dr. J. T. J. Battle	68	48	\$1.37
W. P. Covington	Total enrollment 116		
F. C. Allen			
J. B. Henry			
Miss Jennie Curry			
Mrs. J. K. Fant			
Mrs. Frank Bennett			
W. A. Thomas			

L. J. Huntley was secretary from 1887-1900, and the record shows that by 1890 the enrollment had reached 138. But so greatly did the church value the work of the Sunday School that this same year they organized the Sunday School in South Wadesboro, which has continued intermittently until this day, and is now a self-supporting one, owning their own house of worship, which was completed in 1949, and known as the Southside Chapel.

The records show that in 1887 in the home of Mr. and Mrs. Alex Tarlton the Sunday School was organized and Mr. T. B. Henry was the first superintendent. Dr. E. A. Covington donated a tract of land, on which the first chapel was built at a cost of \$100.00, most of the work being done by the young men of the church and of that community. The teachers and officers were supplied by the Wadesboro Church and among them we find the names of M. H. McLean, L. J. Huntley, Clyde Bivens and many

others. Minnie Webb was devoted to this work and every Sunday afternoon you could find her, along with other young ladies, of the church making her way to teach. She contracted typhoid fever at the age of 26 and died. Her death brought great sorrow to the entire community. An organ was purchased and presented to the chapel in her memory and was known as the Minnie Webb organ.

Mr. Fant's ministry was most acceptable to the church and community, but after three years he resigned to become pastor at High Point, later serving other pastorates in the State until broken in health, he resigned and returned to his South Carolina home, where on April 1, 1900 on Sunday morning, as the church bells were ringing, he went home to be with his God whom he loved and served so faithfully.

In the late 1880's Messrs. Murray, Wilcox and George Singleton of Dover, New Jersey, bought the property known as Carr's Mount, which had formerly been used for county fairs, and moved their silk mill to this location. The church, noting the influence the chapel in South Wadesboro exerted, made plans to erect one at this location. Also living in this section were a number of members of the Wadesboro Church. Mr. Robert Singleton, the superintendent, and Mrs. Singleton, were members of the Wadesboro Baptist Church, and, therefore, gave all the cooperation and help that they could in this project. The Mill donated a plot of ground on the north side of the C. S. Wheeler residence, and the church supplied the money to build a small but comfortable octagon-shaped chapel, and provided it with pews and an organ, and some of the younger men and ladies of the church regularly carried on the work of the Sunday School. In addition to a prayer meeting held each week in the chapel, there were occasional preaching services, when visiting ministers were in the community. Mr. Smiley Graves later became and remained superintendent of the Sunday School until the chapel was closed. His life was a blessing and benediction to this community.

Carried from the old church to the new one, is a handsome old walnut communion table, which was presented to the church by Mr. and Mrs. Singleton—this completed the pulpit furniture. It has been in use throughout the years and is a worthy keepsake of these good people.

Mr. Singleton was transferred to a mill in Augusta, Ga. in 1909, and Mr. Charles Uren was placed in charge, as he remained

until the management decided to move the machinery to Augusta, Ga. and to close this mill.

According to Mrs. Hettie Heavener, there were seven members of the Baptist Church, who took a very active part in the chapel: Mr. and Mrs. Chinnis, Mr. and Mrs. Joe Munlin, Mr. and Mrs. Ben Treadaway and Mrs. Heavener. Some time after it closed, these seven, with other people from that section, decided to build a church to serve the people in that community. Mrs. Heavener relates how they gathered in her yard and, led by Dr. Jackson and a few members from the Wadesboro Church, organized and constituted what is now the North Wadesboro Church in 1923. Rev. Joel Tyson was the first pastor.

It was doubtless the influence of the little chapel that gave birth to this church, and it is interesting to note that the mother church, the Wadesboro Baptist Church, ever mindful and grateful for the help given her, fulfilled her obligations by aiding and assisting in the establishment of other churches. The Wadesboro church offered the material in the chapel to the newly organized church, but it was not found practical to use the material. However, the pews and organ were given to the church and are still in use. Wade Mill Baptist Church also received cooperation and some help from the Wadesboro Church.

When the present Episcopal and Presbyterian Churches were built in the early nineties, the Baptists gladly gave these congregations the use of the little old church for their Worship Services, so its usefulness continued until sold on February 19, 1895 for \$500.00 to the late James A. Hardison, Sr., where he built a comfortable home, and reared two of our town's fine citizens.

This brings to a close the first forty years of the Church's life. Events and epochs unparalleled in its next sixty years, were met and solved by the "Faith of Our Fathers."

CHAPTER IV

ROUNDING OUT THE FIFTY YEARS

1890—1900

The church had grown in its forty years of existence, and now entered a *new era*. With a beautiful new church of stone and brick, large and spacious, with four rooms built especially for Sunday School use, it was felt equal to any and all needs for years to come. This was the first "masonry" church built in the county; it attracted the attention of the passers-by and drew forth many complimentary remarks. It was said that the "B. C." carved on the key stone above the front door frequently provoked questions, and some persons knowing Dr. Covington's interest and his nickname Bige, said it stood for "Bige Covington."

The church called as its next pastor, Mr. A. W. Price, a young man, who gave great promise. Well-educated, with an excellent background and deeply religious, he entered upon his work in 1890 with a great zeal and high resolves, for it seldom fell to the lot of a young man to get a call to such a church. In less than four months Mr. Price had fallen victim to meningitis, and his death shocked and alarmed the church and community. No other cases followed this one. The sadness of a death of one so young and promising cast a gloom over the church.

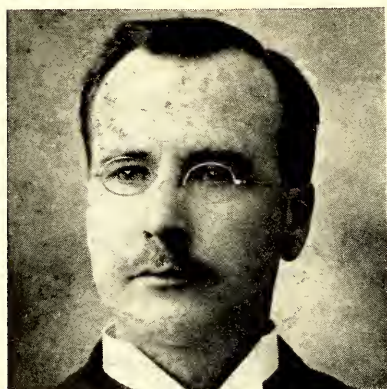
The church through its pulpit committee cast its eyes in many directions—and settled upon Mr. W. J. Wildman of Georgia. He accepted the call and came the first of 1891, accompanied by his wife and three children. They settled in the parsonage where the members bestowed upon them their welcome and blessings in the nature of a big pounding—as was customary in those days. The members were delighted with him and his wife, and he entered upon his work with a great sense of pride and devotion.

The next three years were "debt-paying years," and most of the efforts of preacher and people were spent in securing the money to meet the payments on the new church. Finally in 1894 every penny of indebtedness had been paid and in addition an amount had been raised to rebuild the parsonage. It was at his suggestion and by his labors that a second story was added to the four-room parsonage, in which were two large commodious rooms. The church furnished the materials and probably a helper, but Mr. Wildman, with his own hands and strength, did most of the building.

To Mrs. Wildman belongs the credit of the reorganization of the W. M. S. in 1893. With seven members it became an active and growing Society. The membership was as follows: President, Mrs. W. J. Wildman, Secretary, Mrs. W. J. Huntley, Treasurer, Miss Minnie Webb, Mrs. Frank Bennett, Mrs. T. B. Henry, Mrs. T. J. Ingram and Mrs. E. A. Covington. The great opposition among some of the men to the women's organizing accounts for the omission of names of several of the women from the list. They had to wait until the men consented to their joining. So later we find the names of Mrs. W. A. Murr, Mrs. H. H. Brown, Mrs. Ed Brower, Mrs. F. C. Allen, Mrs. W. J. McLendon, Mrs. J. T. Redfearn, Mrs. G. W. Huntley, Miss Henrietta Regan, Mrs. S. S. Shepherd and Mrs. Tempie H. Burns.

Only Mrs. Bennett would pray aloud, so the members would write out their prayers and read them. Dues were 10 cents per month, and according to the treasurer's record book many fell behind with their payments. Mr. W. W. Crowder remembers Mr. Wildman, and he states he was a very tall, handsome man of fine physique, and was said to be a very forceful preacher. I have been unable to secure any information as to his future work but I am led to believe he returned to Georgia after his resignation in the fall of 1893.

The Pulpit Committee again turned to South Carolina for the next pastor, Dr. J. Q. Adams, and very fortunate was the church in this selection. Unlike some of his predecessors, there were no debt burdens to harass him and the preacher and church faced a future bright with prospects and opportunities, and under Dr. Adams' capable leadership the church joyfully ventured forth. Dr. Adams' family consisted of his wife, and three sons, Joseph, who became a recognized Shakespearean authority, head of the Folger Shakespearean Library at the time of his death; Winston and Richard.



J. Q. ADAMS
1894—1900

His brother, Tolly, also came to live with him and edited a small weekly paper, later purchased by Clyde Bivens.

Tolly was a great "ladiesman," but unfortunately was quite deaf. This brought about many amusing incidents between the young ladies and Mr. Adams.

Endowed by nature with a wonderful physique, tall, handsome and genial, Dr. Adams soon won the love and respect of the church members. Fortunately, the church was out of debt and was ready for a progressive leadership. The town was awakening, and plans were under way for a waterworks system. Already the town had installed an electric light plant, which supplied current from six to ten o'clock in the evening, providing there was no electrical storm, and the machinery worked all right. Lamps were still indispensable. This was a steam plant and required the services of a number of workmen to produce the electricity.

Dr. Adams gave his hearty support to all civic improvements, and the new church, with its lovely oil chandeliers, and many gleaming prisms, (he thought) would become even lovelier if electrified and this would solve the difficulty of lighting the lamps. At one of the business meetings of the church a motion was made to convert these into electric chandeliers, whereupon opposition arose. The leader of this was Mr. J. T. Redfearn.

The matter was much talked about and at last it was agreed that it would be brought before the church conference for a decision. The time arrived, and after much discussion for and against, Mr. Redfearn arose, and after making clear his belief about strict observance of Sunday, quoted from the Fourth Commandment, and stated that he would not sit in a church where the Devil held the lights, referring to the labor that was required to keep the lights burning. Whereupon Mr. K. W. Ashcraft arose and remarked, "Well, Brother Redfearn, that's the safest job we can give him, holding the lights. I, therefore, propose that electricity be installed." In due time the chandeliers were brilliant with electric globes burning, but Mr. Redfearn was absent. However, after a few Sundays he returned and filled his regular seat in the Sanctuary.

Dr. Adams was also a great lover of music. His son, Joseph, played the violin quite well and another member of the church, Mr. Venable Wilson, blew the cornet, so Mr. Adams invited Joe and Mr. Wilson to add their musical talents to the church choir. This provoked so much opposition by Mr. Redfearn and a few others that it was decided to have a debate on one Thursday evening (Prayer Meeting night).

Mr. Redfearn had his side all ready for the debate. The other side was led by Mr. L. J. Huntley. Mr. Redfearn declared the "fiddle" was the instrument of evil and the "horn" was not fit for use in the House of God. Others agreed with him and declared that these instruments were so used by the Devil and his cohorts they would bring dishonor upon God's house.

The other side, led by Mr. Huntley, declared that all things were made by God and could be used in the praise of God, and he quoted a number of passages from God's Word, where it urged the praising of God with all instruments, concluding by reading Psalms 150. This side won, and the two musicians joined the choir and played for the next Sunday's service. Mr. Redfearn walked out again.

However, his opposition was of short duration. He loved his Bible and his church, and it was his deep piety and fear of desecration of God's house that caused his opposition. He was a firm believer in keeping the Sabbath holy. He would not ride on a train, buy or read a Sunday newspaper. Mr. Redfearn served as a deacon and a member of the Building Committee and gave a great deal of time in the supervision of the church building.

His wife, with Mr. Redfearn, attended church services regularly, and if the Minister's sermon made an appeal to her, she raised her hands and clapped them in joy. She was called the "Spiritual Thermometer" of the church. They had no children, but reared several nieces and nephews. They were an honest, honorable, God-fearing couple, (who loved their Bible, and lived by its precepts) and can be truthfully called bulwarks of the present Baptist Church.

It is recorded in the Church's one hundred years' history that five times it held membership in the Pee Dee Association, twice in the Brown Creek and twice in the Anson Association. The question naturally arises, why did this church so frequently move its membership from one Association to another? The answer may be found in the fact that the Pee Dee Association was a much stronger Association and the church received inspiration from its large membership, and after 1908 the Pee Dee Association sought the help of the growing Wadesboro church.

The Women's Division of the Pee Dee Association was organized in this church in 1894, and Mrs. T. B. Henry was the first president, serving for 25 years. The Association celebrated her silver anniversary. This Society also furnished two other presidents, Mrs. W. T. Rose and Mrs. R. L. Hardison.

The Pee Dee Association, following in line with the Union and other Associations in the state, decided to build a school, particularly to help deserving boys and girls, as well as local students. There were no public schools, and private schools were expensive and few in number.

Dr. Adams was very active in the establishment of this school, and largely through his influence and that of Dr. E. A. Covington, it was located in Wadesboro. A part of it now stands and is used for the Primary School. The land was purchased from J. J. Dunlap and wife for \$1500.00 and paid for by private subscriptions. F. C. Allen was chosen treasurer. The money to build the school was collected from the Association, and deserving boys and girls were given scholarships.

The school opened in 1897 and was known as the Pee Dee Baptist Institute and consisted of a main building in which were the class rooms and a large auditorium, and two dormitories, one for the boys and one for the girls. Some lived in private homes, a number of whom were cared for by Dr. and Mrs. E. A. Covington. Mr. and Mrs. Peter Jones, with their family, came to take over the management of the boys' dormitory, while Mrs. J. B. Eford and her family of boys and girls managed the girls' dormitory. Both of these families made fine contributions to the ongoing of the school and the church.

Clyde Bivens, a student, and son of Mrs. Hurley Bivens, became one of our most useful members, serving as Church Clerk, Deacon, Sunday School teacher, Superintendent of Sunday School at chapel, and cooperating in every activity of the church. He was owner and editor of a local paper, "The Ansonian", but he disposed of this, the "Messenger & Intelligencer" buying it after a few years. He married while living here, Miss Rebecca Williams from Charlestown, W. Va., and two sons were born to this couple, W. Clyde Jr. (Bill) who is with the G. E. Television Company, and Edward, a doctor residing in Albemarle. Mr. Bivens moved to Gastonia in 1920, where he became ill and died a few years later. He walked in the path of truth and service as did his worthy forbears.

The Pee Dee Institute opened in 1897 under the management of Mr. and Mrs. W. J. Ferrell, and was a citadel of influence and helpfulness until its doors were closed in 1907. No more charming, cultured woman ever lived than Mrs. Ferrell. She was a gifted pianist, and the commencements, under her guidance and arrangement at the Pee Dee Institute, were rare exhibitions of

skill and ingenuity. It also brought many attractive young ladies as teachers, one of whom still lives here, Mrs. Annie Gooch Hardison (Mrs. R. L.). Professor Ferrell served the church as superintendent of the Sunday School, as Deacon and as teacher, and was helpful in all community work.

The Institute was under the management of a Board of Trustees, consisting of 15 members chosen from the churches of the Pee Dee Association. In the catalogue for 1903 are listed the requirements for entrance in the school. Comparisons are odious, but in this instance it is interesting, "The fees for primary, \$1.00 per month; for high school, \$3.00 per month; for music, \$3.00 per month. Board \$7.00 per month. We have no incidental fees. Some schools have lower tuition, but the incidental fees make up the deficiency. Reasonable reductions will be made to those who send several from the same family. Children of ministers and any ministerial students are charged no tuition. No fee is charged for the use of a piano. Obedience is the first law in government and those who will not be guided by the advice and admonition of the principal and teachers are not wanted, for they demoralize the best of pupils and receive no benefit themselves."

The last paragraph is one that could be used very wisely in all generations, particularly today. In this catalogue it was stated that in the year 1903 they had 257 students.

The Association met here in 1907 and it was at this session that the agreement was reached to sell, over Dr. E. A. Covington's opposition, knowing that it could not compete with free instruction that was to be provided by the Public Graded School. Dr. Covington, after the meeting, went down to the building, placed his hands lovingly upon its walls and cried like a baby, his heart was so wrapped up in it. The property was sold to the committee on Public Schools for \$12,000.00, and this amount was turned over to the treasurer, F. C. Allen. It was refunded to all individuals who had made pledges, and the balance to the churches from whence it came.

Under Mr. Adams' ministry the church grew in membership, in influence and in the growth of Christian giving. The anti-missionary movement subsided and the church launched out in study and gifts to missions. It was during this time that Mrs. Adams died, and was buried in Dr. E. A. Covington's cemetery lot. Another tragedy came into their lives: Miss Blanche Brooks, a niece of Dr. Adams from Georgia, a lovely and charming girl

who came here to teach, died during her first summer vacation, while vacationing at Rocky River Springs.

Another family, which had moved here during Dr. Adams' pastorate and gave much assistance to the church, was Mr. H. H. McLean and his three sisters, Mrs. Kate Fulford, Mrs. Mary Redfearn and Mrs. Sallie Lampley. Mr. McLean served as church clerk, Deacon, teacher and superintendent of the mission Sunday School. His sisters were equally as active. "Miss Sallie" (Mrs. R. L. Lampley) still carries on her love and interest in the church.

During the years 1894-1908, the church grew rapidly, and under Dr. Adams' guidance many young men accepted places of responsibility—serving as Secretaries, Sunday School Teachers and Superintendents of Mission Schools. Among these were Lester Huntley, W. A. Thomas, Lester Webb, Clayton Brasington, Ben Covington, R. L. Hardison, Jno. A. Liles, Tom Gibson. Added to the list of deacons were F. C. Allen, G. W. Huntley, W. D. Webb, W. T. Brasington, Wilson P. Covington and W. J. McLendon, and upon the death of his father, W. J. Ashcraft, Mr. K. W. Ashcraft was chosen to fill his place. These faithfully fulfilled the duties of Deacons.

In 1900 Dr. Adams resigned to become pastor of Pritchard Memorial Church in Charlotte. During that summer Mr. Ball, who had taught school in Ansonville, supplied the pulpit. He later became president of the Union Theological School in Philadelphia, Pa.

Dr. Adams was a wonderful combination of pastor, preacher and citizen, and his resignation after six successful years was a source of regret to the church and town. The century closed on fifty-two years of the life of this church, and the dawning of the New Year of 1901 found it a strong cooperating body ready to lengthen its cords and strengthen its stakes.

CHAPTER V

ENTERING THE NEW CENTURY

1900—1911

A lovely debt-free church awaited Dr. Adams' successor, and fortunate indeed was the church to have Dr. J. F. Love become its pastor.

The Pulpit Committee invited him to visit the church, and in June, 1900, he came to look the field over. So delighted was the church that he returned to Suffolk with a unanimous call offered to him. He resigned the Suffolk Church and a month later the family, consisting of Mrs. Love and two daughters, Mrs. Gregory and Misses Gregory (Mother and sisters of Mrs. Love) arrived.



J. F. LOVE
1900—1903

It was an exceedingly cultured and interesting family and they all entered into church and community activities. No more charming nor beloved minister ever served the church, and his qualities of leadership led him into one of the highest and most responsible positions among Baptists—Secretary of Foreign Mis-

sion Board—and at one of the most strategic times in its history.

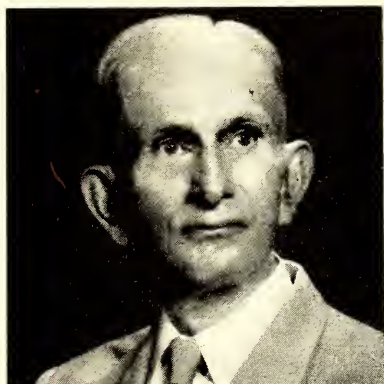
He was called to Little Rock to assume the place of Secretary of the State Mission Board of Arkansas. They were sorely in need of a mediator, so he resigned this pastorate, expecting to take up his work the first of January, 1903. But at the earnest appeal of Mary Allen and Lester J. Huntley he remained another month, and performed the wedding ceremony for them on January 28, 1903.

It was a burdensome task that awaited him in Arkansas, but with his courage, patience and keen judgment the Board became unified, and for twelve years he directed its efforts. So wisely and judiciously did he serve that, in 1914, he was called to head the Foreign Mission Board.

The country was on the brink of World War I. Uneasiness and fear gripped the people, distress and needs of a broken world

poured into his hands and sympathetic mind. Dr. Love's great compassionate heart could not withstand the appeals that daily poured into his hands and sympathetic mind. He personally traveled over all the territory where Southern Baptists operate and in most of the churches he spoke, pleading with Baptists to make greater efforts and sacrifices to meet the emergency. He suffered a breakdown and retired from the Board in 1928 and passed away at his home in Richmond, Virginia on May 3, 1938. "Faith, Hope and Love were the motivating forces in his life."

It was a difficult task to find a successor to one with the capacity and ability of Dr. Love. However, in the spring of 1903 the Pulpit Committee presented the name of Rev. Clarence D. Graves, a native North Carolinian, but at the time pastor of a church in Kentucky. He was unanimously called. After graduation from the Seminary, he had married the very charming Octavia Bates of Louisville and they with their two sons, Clarence David and Victor Moss received, upon reaching Wadesboro, a warm welcome.



C. D. GRAVES
1903—1907

They were comfortably settled in the parsonage, which Mrs. Graves furnished and adorned with handsome antique furniture. She was an only girl in her family and the namesake of a wealthy aunt, and had inherited exquisite jewelry and furniture.

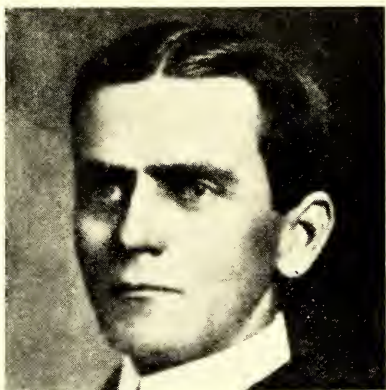
Few people could boast of more priceless heirlooms, and how her friends enjoyed seeing them and frequently making use of some of them on occasions for the church's benefit.

The church had never been carpeted, except the aisles and at Mr. Graves' urgent request and help, the women agreed to purchase one. The order was given and in the fall of 1904 the sanctuary's floor was richly carpeted. The Committee solicited donations, and then the balance was raised by the ladies' hard and untiring work, serving oyster suppers, bazaars, county fairs, ice cream suppers, magazine subscriptions, and in every other way that money could be obtained honestly. These were great undertakings for we had to secure an empty storeroom, move sooty

stoves, china, furniture and do the cooking and serving. Well do I recall one of these affairs when we served coffee from Mrs. Graves' beautiful silver service and tea from her Russian silver samovar, as well as using much of her lovely china.

The growth of the church and its auxiliaries continued under Mr. Graves' leadership, growing in numbers and in increased giving, becoming one of the strongest churches in the Pee Dee Association. The Graves' possessed a great "friendship capacity," and the hospitality of their home was shared frequently by the church members, and friends. Many happy evenings do I recall sitting around the open fire and sipping coffee. While living here two more sons were born to them, John David and Richard, and some years later a daughter, Virginia. In the fall of 1906 Mr. Graves resigned and moved to Dublin, Georgia where he became pastor of the Baptist Church, and continues to live. He returned to Wadesboro in April of 1907 to perform the wedding ceremony of Miss Nannie Huntley and Hampton B. Allen, his last visit here.

When the church began the search for a successor to Mr.



THOMAS WILLIAMS CHAMBLISS
1907—1911

Graves, it was led to Liberty, Mo., and there it found Mr. T. W. Chambliss, who was highly recommended to the Committee. Mr. Chambliss brought the vigor and energy characteristic of that section of the country, and as soon as his family, Mrs. Chambliss, Lavice and Clyde, were settled, he started a busy program of activities for the fall and winter. Mrs. Chambliss took a most active part in the women's work, and it was she who organized the first Y. W. A. in the church, and until absorbed a few years ago

by a new organization, continued one of the most active and forceful groups in the Woman's Missionary Union.

The era of Sunday School class rooms was dawning—and though the church had so recently been built, there was no provision for the children. Under Mr. Chambliss' leadership a very large airy room was built back of the church for the Primary and Beginners' Department, and a convenient study and small

room, fitted up as a library, connected this to the church. Mrs. T. B. Henry was in charge of this department for many years, and also the Sunbeam Band.

The children's love of music made the need of an instrument most imperative, so she urged the children to work and make money and with it was bought the little folding organ, which journeyed to and from chapels, county home, and churches. To collect the pennies there sat on the table an "iron man bank sitting in a chair with outstretched hands" and as the children walked by it and dropped their pennies into his hands he would bob his thanks as they sang: "Dropping, dropping, dropping, Hear the pennies fall, Every one for Jesus, He will keep them all." Only time and eternity can rightly value these penny gifts and the joy that the organ gave. It provided happiness, if not harmony. It is stored away in the church and may yet gladden the hearts of children.

Without a break or let-down this Sunbeam Band has carried on during these sixty years. Kathleen Covington (Mrs. M. W. Hunter) and Mary Covington (Mrs. A. R. Avent) and Mrs. Reddish, Mrs. J. F. Allen, Mrs. Charles Allen, Mrs. H. P. Taylor, Mrs. T. J. Covington, and Mrs. Charles Burns stand out prominently. Mrs. Norwood Cox, Jr., present leader, and others who have assisted, have given valuable service through the years. Some of the first Sunbeams are still with us. How we thank God for them! Many others have joined the throng around the Throne.

One of the most successful revivals the church ever experienced was the one, in 1908, when Dr. Will Walker, a native of Mecklenburg County, but then pastor of a church in Georgia, preached. He was assisted by Dr. Wolslagel, who led the music, and there was a large number of additions to the church. Dr. Walker was a wonderful preacher, and his presence was so magnetic that it seemed to permeate the whole atmosphere of the church. At one service there were seven men who joined the church and became very useful members. I can recall few meetings with such lasting results as this one.

Mr. Chambliss brought all the energy characteristic of the West, and soon he had aroused the congregation to the need of a pipe organ for the church. The choir, under the direction of Mrs. E. A. Covington for 45 years, and with the able assistance of Mrs. G. W. Huntley, Mary and Eva Huntley, Mrs. Effie Allen Little, Lela McRae, Grace Covington, Annie Webb, W. A. Thomas, Lester Webb, Clayton Brasington, Bennie Covington and others,

was noted for its excellent talent. Choir practice was held every week at Mrs. Covington's. She had a large parlor with a new piano, a lovely red velvet carpet on the floor, her furniture covered with red and gold plush; and the use of it by the choir gave her untold joy. A new bass voice was added to the choir when Mr. Strong Crowder rejoined the church and the choir.

Knowing that Mr. and Mrs. Crowder and their two daughters, Bessie and Polly, had been active members of the Baptist Church, I inquired of his son, Mr. W. W. Crowder, why he had never affiliated with the church and this was his story: Some time after his mother's death in 1876 his father became interested in a young lady, a school teacher, Miss Frances Lindsey, who was a very devout Presbyterian. To win her affections, he and at his request, his children, went over and joined the Presbyterian Church. The courtship continued for several years, for he had a formidable rival, Mr. W. A. Murr. When the day of decision came she chose Mr. Murr; whereupon Mr. Crowder and his daughters returned to the Baptist Church. Little Wirt got lost, and the church has never found him.

These choir practices became rather social affairs, and in summer not infrequently a watermelon feast followed. It also gave young men and young ladies occasions for making dates and being together. On a number of occasions they gave concerts at Mrs. Covington's, receiving a silver offering to place on the organ fund.

As always, Dr. E. A. Covington headed the list of large gifts for the organ fund with \$100.00, R. L. Hardison \$50.00, H. B. Allen \$50.00 and many others gave this amount. After months of work and appeal to the members and a few friends, money sufficient to order the organ was in hand. It was a red letter day when the new pipe organ, made by Hook & Hastings, the first one in the county, was installed and was put into use. A number of the young women learned the art of playing, while the young men sat in the adjoining small room and pumped the organ. Later it was electrified.

Mr. Chambliss was so pleased with the church and its many superior advantages that, when he went to the Convention in 1908, he carried an invitation from the Church to the Baptist State Convention to meet with it in 1909. That was in the days when the Convention was entertained free, and lasted five days, so every home in the town, regardless of denomination, was filled with guests, and all the pots and pans were filled with food to

share with these hundreds of delegates. It was a busy week for all households. Even people from the country did their share of entertaining and our dear Mrs. J. B. Ingram brought furniture and food from her country home and furnished a nine-room house to be filled with delegates.

Mr. Chambliss, small in stature, did not lack for energy and enterprise and when he set his heart on anything it usually came to pass. There is still to be found an occasional one of his little booklets that he had printed, giving all the details about the church. He made the advertisements pay the expense of publishing it. It contained a list of officers, all names of members, Sunday School teachers, times of meetings, brief history of the church's activities along with pictures of a number of its members. This edition was published by Clyde Bivens and every member of the church was given a copy.

At the close of 1908 the membership had reached 489, a remarkable growth in thirty-nine years 1869-1908. The faithful seven held high the torch and proved God's promises.

Mr. Chambliss retired in 1911—and moved to Raleigh where he did supply preaching and newspaper work. A crushing sorrow came to them in the death of their son, Clyde. Lavice married and lives in Mt. Olive; both Mr. and Mrs. Chambliss died during their residence in Raleigh.

CHAPTER VI

WAR DRUMS BEAT AGAIN

1912—1930

In the spring of 1912, Mr. W. H. Reddish came to the pastorate of the church from Gastonia's First Church. A more consecrated and devoted Christian couple never lived than Mr. and Mrs. Red-



W. H. REDDISH
1912—1918

dish, and for seven years they gave of their very best to this church and community. Not having a family, they devoted every minute of their time to church work, and under his ministry the church grew in members and in gifts.

Mrs. Reddish enlisted the Woman's Missionary Society into some of the most efficient work it had ever done, and it was she who suggested and inaugurated the circle plan, which greatly increased the membership and gifts. She was particularly in-

terested in young people. She took over the B. Y. P. U. and the Young People's Department in the Sunday School, and with the assistance of Miss Kathleen Covington (Mrs. M. W. Hunter) the work greatly increased and many of our finest young people were won to Christ through these years.

Both Mr. and Mrs. Reddish stressed in all their activities the Stewardship of Life, of talents and of money, and the church received a new concept of their opportunities and obligations. Mrs. Reddish organized a class of young girls who at the time were not attending Sunday School, or had any church affiliation. Many of these became some of our most faithful members; among them were Rosa Melton, Isla Watson and Georgia Gamble. Mrs. Melton followed her daughter and they are among the most helpful members in our fellowship.

In 1949 Mrs. Melton was voted the most useful member of the year, and was presented a "Mixmaster". Well did she deserve this recognition, for she has rendered marvelous service to the church and "always with a smile." The biscuits she has made and the coffee she has brewed through the years would make a

small mountain and stream. These are part of her tasks along with being the choir mother, looking after the vestments and helping the younger children with theirs, carefully seeing that everything is in readiness.

December 1912 brought a big gift to the church, for on the 23rd Mrs. J. B. Ingram, Mrs. Frank Little and her daughter, Mary Kennedy Little, (Mrs. J. M. Davis) moved from their hospitable river home to Wadesboro. A few weeks later they brought their memberships to this church, Mary Kennedy coming for baptism. To attempt to estimate their value to the church and to the community is beyond compilation. Mrs. Ingram "went home" after a long, useful, unselfish life, loved by everyone who knew her.

Mrs. Little's (Miss Bessie's) interest has never waned. The scope of her service to the church is as broad and diverse as have been the needs and opportunities during these forty years. Her keen, well-balanced judgment in business matters has been a great asset, and her service on the building committee was invaluable. Mrs. Davis follows in her mother's steps of usefulness in the church.

Mr. Reddish's pastorate covered the period of World War I, the memory and horrors of which are still fresh in the minds of our people. In addition to seeing our boys go into the army to fight battles overseas, a horrible epidemic of influenza swept over the town, taking great toll of lives. Both Mr. and Mrs. Reddish gave of themselves unstintingly, both helping to nurse and visiting the sick, and providing and cooking food for families where all were ill.

There were many sad deaths during this period, and it was possibly due to this strain and overwork that Mr. Reddish's health failed. On one Wednesday, the latter part of October, the ministers of the town, led by Mr. Reddish, called all the people to assemble and pray for peace. The Baptist Church was the meeting place, and beginning at seven A. M. every half hour the bell rang, and those who could not remain at the church all day were requested to pray in their homes and places of business. It was attended by a goodly number of seriously-minded and troubled people. Shortly after this on the eleventh of November the old bell rang loudly and joyfully again, for word had been received of the signing of the Armistice.

Mr. Reddish had a serious heart ailment in 1917, and in 1918 he resigned. After partially regaining his health, he accepted a call to Millen, Ga. where some months later he was stricken on Sunday morning as he was preparing to go into the church for

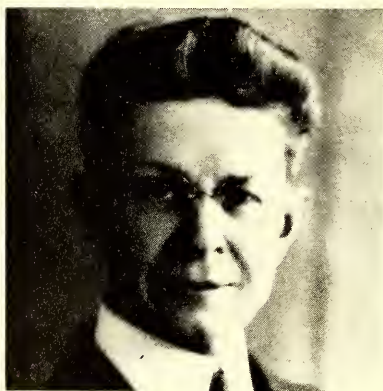
the morning service. The funeral and burial was in Morganton, N. C., attended by many friends from this church and Gastonia. Mrs. Reddish returned to Morganton to live with her parents, Mr. and Mrs. Huffman, Sr., later accepting work with the State Board, but illness forced her to resign.

The church was badly in need of a new parsonage and had promised the Reddishs if they would come, something would be done. The location of the old one, due to business property development, was not desirable, so the church bought the house on West Wade Street, which had been built by the late T. W. Crowson in 1870, and owned at the time by Mr. G. W. Huntley.

An architect from Charlotte was secured to make plans for its renovation, and \$5000 was spent in modernizing the property. It is still serving as the Pastor's home, after a complete renovation in 1948.

Mrs. Reddish has been very active in her home church, and her pastor has named her "Sweetheart of the Church". Well does she deserve the name. The Reddish's did more to arouse and hold the interest of the young people in the church than any former ministers, and the results they achieved are still to be seen in some of the members and their children who are filling places of usefulness today. Mrs. Reddish resides in Morganton and still holds a keen interest in her home church, the Orphanage and Mountain Schools.

The church was without a Pastor, and Dr. C. L. Jackson, who was being relieved as chaplain at Camp Greene in Charlotte,



C. L. JACKSON
1919—1927

was invited to be the guest preacher at Easter, 1919. He brought a marvelous message on "Behold the Man", and so pleased was the church with the man and the message, that a unanimous call was extended to him. The summer of 1919 he and his family moved here from Brooklyn, N. Y. They were delighted with the parsonage, garden and yard, and these claimed many hours of labor from Dr. Jackson. Perhaps no greater love ever existed between a Pastor and one of its members than did between

the late H. B. Allen and Dr. Jackson. Their friendship and mutual understanding found them often together.

Both Dr. and Mrs. Jackson loved the hospitality of our town, and enjoyed the ties of friendship among their own church members and the people of the community, and as long as they lived, Wadesboro held a deep abiding place in their hearts.

It was during Dr. Jackson's pastorate that plans began to mature, and interest mount to build a new church. In 1923 the late F. C. Allen passed away, and the last bequest he made was \$1000.00 to apply on the new church, which was being talked about. The need for Sunday School space became so urgent that in the early part of 1924 at a Prayer meeting, all the members were urged to be present to discuss the building of the new church. Enthusiasm was so great that it is recorded \$85,000.00 was pledged that night toward the erection of the new church. The present building is evidence that most of those pledges were paid.

The question of a location was the first consideration, and various sites were recommended. Dr. Jackson and H. B. Allen thought the F. C. Allen home-site property, adjoining the parsonage, would be ideal, but Mrs. L. J. Huntley, to whom this property was willed by her father, preferred not to sell. Others suggested the J. T. Redfearn property on the corner of South Green Street and the Camden Road, while others favored the present location of the church. The noise and congestion on the corner of Wade and Rutherford Streets made the old site unsuitable.

On a winter day in 1922 the ladies were serving a turkey dinner in an apartment building on West Wade Street belonging to H. B. Allen. When he came in for dinner he was so pleased with the work of the ladies that he offered to give them, rent-free, the use of the old Bank of New Hanover building, if they would start a tea room to make money to apply on the new church building. The ladies accepted his offer and, knowing that such a project was carried on in Gastonia, a group of five ladies went to Gastonia to get some data.

They were so delighted with what the Gastonia ladies had accomplished, that they came back through Charlotte and bought the necessary equipment to start the tea room. What was lacking the various members of the church brought from their homes, and in a short time the "Old Dutch Tea Room" opened its doors, presumably to serve a light lunch and to have a few articles of fancy work and food for sale. However, it was but a short time when it was operating a regular three-meal-a-day eating place.

At first the women of the church took certain days that they would be responsible for the work and serving the meals.

After some months, though, this grew burdensome, and a cook and manager were procured. Mrs. E. A. Covington was asked to be treasurer, and *gave* her services in this capacity throughout the period that the "Old Dutch" operated for the church. It became a very popular eating place, and people from all parts of the State would return to eat here, claiming that the food was superior to any they could get.

One of these guests who returned to eat with us, came not only to eat but to buy the lock off the door. It was a huge brass lock, for which he offered \$5.00. The ladies considered that a good sale, and substituted a ten-cent hasp and lock for it.

Every woman of the Church worked in some capacity, and many who had gardens provided fruits and vegetables, and meats from their own smokehouses. Misses Allie and Pansy Staton, Sallie Knotts and Julia Boggan worked hard and long, giving their services at first to make this a successful project. Later the Misses Staton bought it and continued to operate it for some time. Various clubs and organizations were entertained there.

Every cent of the profit that was made from the "Old Dutch Tea Room" was used for the new church. Much of it went into furnishing a ladies' parlor, the kitchen, and for chairs in the class rooms and equipment for the Primary Department.

Favoring the purchase of the Redfearn lot for the new church, the ladies encouraged the trustees to buy the property, so on February 17, 1924, I. B. Covington, H. B. Allen, J. F. Williamson, C. S. Brasington and H. P. Taylor, trustees, purchased the property for the sum of \$6500.00. The ladies turned over to the trustees their money made at the Tea Room on payment of the property. A note shows the ladies made payments from Sept. 19, 1924 to January, 1927. Total payments, including taxes, were a little over \$5000.00.

The six-room house on the property was moved to the lower side of the lot and made into two apartments and the rent went toward payment for the property. In 1934, when money became so scarce, the trustees decided to sell the property and apply the money on the debt of the church building. The highest bid was under \$5000.00. Mrs. Bessie Little offered \$5000.00 for the property, stating that she would wait a period of time, and if more could be obtained for the property she would gladly release it to

the church. The bid was not raised and the church accepted the offer of Mrs. Little.

It was during Dr. Jackson's ministry that the "Seventy-Five-Million Dollar" campaign was launched by Southern Baptists, the greatest undertaking in all church history, and the late R. L. Hardison was in charge of the drive in this church. He did not live to see it completed, but the church did a magnificent job in this great project, and while some of the gifts were never paid, due to the stress of the times in 1922 and 1923, the majority of the pledges were paid.

Most unfortunately, Dr. Jackson's eye-sight failed and his health was broken, so he was unable to lead in the building of the new church, but he deserves credit for creating interest and enthusiasm in the great undertaking and for laying the foundation upon which others could build.

Dr. Jackson was a great theologian and preacher. He knew his Bible from cover to cover and could quote the great majority of the New Testament. After losing his eyesight he could still preach ably, for the Bible was stored in his memory. He seldom used an illustration other than some truth contained in God's Word.

When he resigned, his beloved friend, H. B. Allen, offered him a home in Wadesboro as long as he lived, feeling that his influence would be worth so much to the community. He chose, however, to buy and settle in nearby Pine Bluff, where the last few years of his life were spent in his comfortable, hospitable home with the loving care of his devoted wife. Most of the time she spent reading to him and so acute was his memory that he learned many complete books of the Bible and other writings as he awaited the summons. His business transactions and interests never were taken from Wadesboro and, at his request, he was buried in a plot given him and adjoining that of his beloved friend, H. B. Allen.

CHAPTER VII
BUILDERS OF THE THIRD CHURCH
1927—1931

In 1927, the church appointed a committee headed by H. B. Allen to secure a new pastor. In the spring of that year Dr. B. F. Bray, from Lynchburg, Virginia, was called to the pastorate of the church. The Brays were most capable, consecrated and active Christians. Mrs. Bray greatly aided Dr. Bray in his pastoral relationships, and their work and efforts culminated in a most successful ministry.



B. F. BRAY
1927—1931

The plans for the new church were fast materializing, and the money was being raised for the erection of the church. In 1926 the sentiment of the church seemed to have crystallized on the present church lot, and on August 3, 1926, the trustees, H. B. Allen, K. W. Ashcraft and C.

S. Brasington, bought the lot for \$3,910.28 from H. H. Hardison.

In April, 1928, the first brick was laid on the present church building. The little group on that auspicious occasion consisted of the building committee, H. B. Allen, Chairman, I. B. Covington, T. L. Caudle, Mrs. Shelley Rose and Mrs. F. M. (Bessie) Little, B. M. Covington, Chairman of the Board of Deacons, Dr. Bray, L. J. Huntley, L. C. Phifer, G. W. Huntley, Mrs. J. B. Ingram and Mrs. E. A. Covington. The three oldest members of the church, Mrs. E. A. Covington, Mrs. J. B. Ingram and Mr. George W. Huntley, laid the first bricks in the erection of this present church. The joy of these three members was matched by that of the group and of the entire membership.

The work grew through the year and gifts continued. On one occasion, during a period when the depression and the need for money was so urgent, the late H. B. Allen offered to match contributions dollar for dollar, and a goodly sum was raised. No more faithful nor efficient building committee ever served, and to Mrs. Little and Mrs. Rose, words fail to express gratitude

for the work and the efforts that they expended. No distance was too great to travel, no work too hard to do if the church was benefitted.

The need for aid work grew so rapidly that it was decided to organize an Aid Society, and Mrs. W. T. (Shelley) Rose was chosen president. If there ever existed a live-working organization, it was this one. Encouraged and urged by the men, the ladies worked tirelessly. In addition to the Old Dutch Tea Room, they took subscriptions to magazines, daily papers, sold cards, held bazaars, ice cream suppers and one "chicken picking". The members living in the country were asked to give chickens, and the ladies met at the home of Mrs. H. W. Little and picked the hens. Mrs. J. C. Redfearn, who was County Agent, packed and shipped them. Our president announced at one of the meetings that she was going to give a dollar bill to all present and added, "I want it returned as many fold as possible at a picnic to be held later." This taxed all our ingenuity, but Mrs. A. P. Sharp, a charming little energetic Canadian, claimed the greatest yield, for when the day of accounting came her dollar had yielded \$37.00.

Perhaps the most unusual effort we ever made was when the Aid Society, at the request of the Morton & Drye Funeral Home, sponsored a "Mortuary Tea." The old brownstone church had been vacated and was made a very nice funeral home. The Aid Society was asked to register the guests and to serve the refreshments, which were furnished by the company. There was no expense attached on our part, but the husbands of the women joked them considerably about this unusual venture. The company paid 25 cents per person.

The collecting of soap wrappers was another means of securing the silver for our table service. The china, with the gold letters "B C" on it, was acquired by securing Holland Magazine subscriptions, and under the salesmanship of the Aid Society it suddenly became the most popular magazine that came to the county. If memory serves me correctly, we secured a total of 600 subscriptions.

Another new venture was undertaken during this time by the Aid Society. It was the publication of the Anson County Cook Book, under the direction of Mrs. Shelley Rose and Mrs. T. L. Caudle, who secured advertisements to take care of the printing. This was a very popular edition, containing prize recipes of practically every family in the county, and the sale of this book

was excellent. Many demands for a new edition have come to the Society through the years.

A "memory quilt" was made during these busy, bustling days from 1928 to 1934. Every member of the Missionary Society was given a square and was asked to have people write their names, paying a dime for each name. These were embroidered in red and the quilt was lined with red, and tacked by the faithful hands of Mrs. E. M. Morgan. As one looks upon the hosts of names, emotions well within one's heart and mind, for the majority have ceased from their labors, a sad reminder clustered about with beautiful memories.

An occasion of great joy that had been looked forward to was the filling and sealing of the corner stone, which took place on September 16, 1928. Seats were provided on the J. C. Marshall home lot, overlooking the church, and well before the hour the crowd had gathered. Mr. H. P. Taylor presided, extending the words of greeting. Dr. Francis Gaines, then president of Wake Forest College, was present and made a brief but profound talk, as he visioned the future great usefulness of the Baptist Church. He was introduced by Leslie Huntley, Jr., a student at Wake Forest, who accompanied him here. H. B. Allen, Building Chairman, placed the various articles in the copper box and then into the corner stone. Dr. B. F. Bray made a few remarks and led in a fervent prayer. Mr. Caligan, pastor of the Presbyterian Church, Mr. W. O. Goode, pastor of the Methodist Church, and Mr. J. F. Hamaker, rector of the Episcopal Church, brought greetings and congratulations. The day was perfect and the occasion a very joyous one.

From September 28th to November 1st were busy days. The depression was becoming more severe every month, money more scarce and discouragement was on every side. However, the building committee continued to build, and by October, 1929, the exterior of the church was completed, as were the first and second floors of the Sunday School class rooms and the first floor auditorium. The day was appointed and the ladies gathered to clean the interior, and what a job! washing all those windows and cleaning up after painters! Mr. Thomas McRae and Mr. Arthur Hildreth brought their teams, wagons, drag pans and helpers. They removed the scaffolding, benches and brick and debris from around the building and grounds, and then plowed and leveled them off, making ready for the first service.

The last Service held in the old church was on October 27, 1929. It was a Service of praise and memory, arranged by Dr. Bray, officers of the church and the Woman's Missionary Society. A brief history of the church's humble beginning, its growth and a rehearsal of God's blessings were told by several persons. Mrs. T. B. Henry had been asked to prepare a paper on the "Contribution the Women of the Church had made through the years". Unfortunately, there has been only a part of this paper preserved, and since it marks such an epoch in the church's life a condensed portion of it is quoted:

"James Whitcomb Riley was old and gray as he wrote a friend of boyhood days about a visit to his Aunt Mary. After describing the jellies and jams and the sweets, the old spring house and the cool shady trees, he wrote:

'Memory today is on her knees
Out to see old Aunt Mary's.'

When we think of the time when this old church was first built, when its walls were fresh and clean and its windows gleamed, with a shimmering sheen, to these faithful women who gave so much of themselves to the erection of this church and to carrying it on, we too say with the poet "Memory today is on her knees", and we bow reverently.

"It has not been fifty years since Rev. J. K. Fant preached his first sermon in this church, and yet that faithful shepherd and many of his flock are resting in pastures green and by still waters. This is the roll call of those who have finished their labors on earth and have gone to their reward: Flora Ashcraft, Dora Bennett Allen, Tempie Henry Burns, Lizzie Currie Bennett, Martha Brown, Rebecca Huntley Covington, Nancy Chambers Huntley, Jennie Currie Huntley, Rena Funderburk Ingram, Sallie Polk McLendon, Annie Gullledge Murr, Emma C. Redfearn, Nancy Reagan, Nancy Sikes Shepherd, Lela McRae Thomas, Nancy Covington, Minnie Webb. 1888-1929."

In this farewell service, Mrs. Henry's part on the program was to tell how these women had helped to build this church. She stressed in two ways: first, by the homes they made and the children they trained; and second, by the works of their own hands. She paid beautiful tribute to the homes of these women and the influence of the Bible and the discipline in the homes. She then portrayed the hard work they cheerfully and willingly undertook to raise money to aid in paying for the church.

Another quotation from Mrs. Henry: "Regardless of how busy the Saturdays were, Sunday morning found all these busy women at the church in their accustomed places, and the children were there too. These pioneer women thought that the church was the most restful place and their minds were renewed with faith and strength for the days ahead. How regularly Mrs. Rena Ingram walked gracefully down the aisle, wearing a pretty little bonnet with ribbon streamers tied under chin, carrying her hymn book in her hands, for in those days books were bought and paid for by their owners and brought to church every Sunday along with their Bibles. Sitting close beside her was a tall, stately lady, usually dressed in black, with a little girl crouse beside her. That was Mrs. Sam Shepherd and little Mary. Over here sat a silver-haired woman with a saintly face, a young boy, with a young lady by her side, Mrs. Murr, and Julian and Ida. To my right sat Mrs. W. J. Huntley, a teacher of high ideals, diligently laboring to implant them in the minds of youth. She was one of the leaders of the Sunbeams in this church. Across the aisle sat Mrs. Emma Redfearn. She was the Spiritual thermometer of the church, and if the fervor arose above normal she was the first to register it. Her hands would clasp together and her tongue would cry: 'Praise the Lord, praise the Lord.' All of us knew that God was in His holy temple. Here in the middle pew, close to the front sat Aunt Lizzie Bennett, as we all lovingly called her. Her pew is marked today with a wreath of white roses, for a little more than a year ago she went to her eternal home.

"Over there sat Minnie Webb, never absent from any church service. She was really a city missionary, for every Sunday, rain or shine, she met her Sunday School class in the church and at 2:30 she could be seen on her way to the chapel.

"The first home I knew in the town was that of Mrs. F. C. Allen. She controlled her children with love and discipline and ruled her household with dignity. Her hands were always outstretched to supply the wants of the needy and bounty for the unfortunate. She loved to read her Bible and on Sunday morning, after getting her husband and children off to Sunday School (she did not go to church regularly as there were usually infants in the home) she would spend the morning reading her Bible by her own fireside."

Mrs. Henry's tribute to all those fine women is incomplete, as part has been lost. I wish it were possible to find a complete program of that last Service held in the old church, but search has

only rewarded the finding of Mrs. Henry's part, which has been preserved by Mrs. C. S. Brasington. We can be assured that it was one filled with sadness and gladness, as such occasions always are.

The last funeral service held in the old church was that of Mr. T. L. Caudle, a member of the building committee and a staunch supporter of the church. The last service in the old church was in June, 1935, a baptismal service, at which time Mrs. Fulton Allen Huntley and Mary Marsh (Mrs. Baker) were baptized by Rev. W. H. Moore. The Sanctuary in the new church had not been completed and there was no baptistry, so interested friends with loving hands prepared the old church for this Service, which was a sweet reminder of its days of usefulness.

The downstairs auditorium and Sunday School Department were completed, and the great occasion came on November 3, 1929, when the first Service was held in the new church. At the appointed hour everyone met at the old church, and after a brief prayer service, marched by two's to the new church, singing "Onward Christian Soldiers." The procession was led by H. B. Allen and Dr. Bray, then the Deacons, and Mrs. H. W. Little leading the singing, followed by Sunday School teachers and pupils. No more thrilling experience have I ever felt or witnessed.

Dr. Bray had in Mrs. Bray a great helpmate. Reared in Missouri and having had considerable experience in Y. W. C. A. work, she threw all her energies into her church work. She organized a class and secured as new members young girls who were not affiliated with any church, and this was built up into one of the strongest classes in the Sunday School. After Mrs. Bray left, Mrs. H. W. Little was chosen teacher, and through these years has carried on the fine work thus begun.

Mrs. Bray and Mrs. Shelley Rose organized the first Associational G. A. Conference in North Carolina, in this church, with a large attendance of young people, nearly two hundred, as guests in the homes. This organization continues. The Bray household consisted of Dr. and Mrs. Bray and their son, David, and Mrs. Bray's mother, Mrs. Harmon, who was always willing to lend a hearing ear and a helping hand. Dr. Bray resigned in the spring to become pastor of the church in Marion and the summer found the Brays' happily settled, where he remained for a number of years.



THE PRESENT CHURCH

In the interim between Dr. Bray's retirement and the new Pastor, Ronald Wall, a ministerial student, served the church. He is now one of the prominent young ministers in the denomination, and filling most successfully the pastorate of one of our strong churches.

CHAPTER VIII
SUCCESS VERSUS DEPRESSION
1932—1942

The years from 1930-1935 took a heavy toll from this church.

Death removed some of its most loyal, helpful and liberal contributors, among them four of the Building Committee: T. L. Caudle, H. B. Allen, I. B. Covington, Mrs. Shelley Rose, and G. W. Huntley. Only the last named had reached the age of retirement—the others were busy, successful business and professional men and Mrs. Rose's untimely, sad, somewhat sudden, death brought grief and shock to the entire church and town.

It was in the midst of these distressing losses that Mr. W. H. Moore came to the pastorate of the church from Kinston. A man never accepted a call that faced more handicaps. The depression held the country in its grip, the church was unfinished, and, heavily in debt, faced defeat if it attempted any progress.

Mr. Moore's fortitude and courage during these years never suffered a let-down; he was too busy to become discouraged. He put his shoulder to the wheel and not only did he lift, but he pulled and pushed. The interest alone on the borrowed money, \$19,600.00, was difficult to raise and taxed the congregation to the limit, \$675.00 twice a year, January and July. The records show that in 1932 and 1933 even the Woman's Missionary Society helped pay the interest. The Home and Foreign Mission Boards had suffered terrific losses through embezzlement by two of their employees in Atlanta and Richmond, and every mail brought pleadings from the Boards to urge the Church to make contributions to help repay these horrible losses. The morale of the people was terribly low, shocked and shaken by this swindle, and the cry for help from the Board became more and more intense.

To help in this emergency, there went out a call for a Crucible Offering, entreating Southern Baptists to give their silver and



W. H. MOORE
1932—1942

their gold jewelry to help in this dire emergency. As president of the Woman's Missionary Society, I urged the women with all the pressure I could command, and the results of it have stung my conscience ever since that appointed Sunday when we planned for the ingathering. The women came, bearing their precious pieces, wedding rings, baby pins, medals, ear rings, brooches, cuff links, watches, chains and numerous pieces and sets of silver. "Miss Hattie" Covington brought Doctor's first present to her, a lovely old gold brooch, along with many other pieces. I recall so clearly how she said "This was the first gift Doctor gave me and I want my Lord to have it." Mrs. Sallie Lampley, who had been married but a short time, brought sterling silver spoons and pieces of silver that had been wedding gifts to her and she too expressed her desire to give her best to her Lord. The sacredness of that Crucible Offering touched many indifferent Christians throughout the South, and aroused determination to meet the call of Baptist leaders "to pay every cent of their indebtedness."

Mr. Moore's years of experience as a business man, then as a secretary before he entered the ministry, was a big asset to the church, and in a short time it was pulling out of the slough of despond. Mrs. Moore was active in the Sunday School, in the Missionary Society, and in all other church activities. She was a wonderfully fine character and endeared herself to the entire church membership, quiet and unassuming, but genuinely good, dependable and sincere.

Through Mr. Moore's encouragement in February, 1933, our Junior Choir was organized, with Miss Myrtle Ashcraft as director and Mrs. H. B. Allen as organist and Mrs. J. F. Melton as choir mother. They have been a great addition to the church services and continue their fine contribution in music to this day. Their leaders have done a monumental service to this church, and their interest and help, with music and choirs, continues.

The first funeral held in the downstairs auditorium, in February, 1933, was that of Miss Flora Brasington, a daughter of Mr. and Mrs. W. T. Brasington, former members of the church. The second was in March when Mr. G. W. Huntley, a beloved deacon, and one who gave great assistance and encouragement to the church and its pastors, passed away. The first wedding that took place in the downstairs auditorium was that of Nancy Lee Brasington, daughter of Mr. and Mrs. C. S. Brasington, and Charles M. Burns, son of Mr. and Mrs. C. M. Burns. Their mar-

riage cemented their tie with the church and their usefulness and capabilities grow with the years.

In January, 1936, the indebtedness of seven years standing amounted to \$19,600.00; the interest had become not only burdensome, but boresome to the members. When Mr. Moore entered his pulpit that Sunday morning in March, 1936, he chose as his text Mark 14:3, "A Tribute of Grateful Love." He little dreamed that it would inspire the church to make an effort to pay this indebtedness, but the flame kindled by him aroused the members.

Two weeks later, March 22nd, he chose his topic, "Pleading for God", Nehemiah 21:8, and at the close of his message, so impressed was the congregation that, at the suggestion of the Deacons, the church voted unanimously to ask the Pastor to undertake to raise \$32,000.00 to pay the indebtedness and to finish the Sanctuary. Mr. Moore accepted the challenge, and the next day he began his task by making the first pledge of \$500.00. Not a cent of this money was raised in a Church Service, but by personal contact and solicitation the debt was paid, and the balance placed in the bank, earmarked "For the completion of the Sanctuary, bell tower and the Hammond Organ."

From Rev. W. H. Moore's record this is copied: "Some of the most lovable and my dearest friends did their best to get me to drop the undertaking, saying it could not be done, defeat was inevitable. At times I was about persuaded to give it up, but Betsy (Mrs. Moore) urged me to continue, as did some of my faithful friends, and I completed the job. I began the canvass in March, 1936, signing the first pledge card on March 25, 1936.

"The amount to be raised was \$32,000.00. The plan was, all was to be pledged before any was collected. The collections were kept in a separate deposit in the Bank of Wadesboro, and if all the amount was not collected it was to be returned to the contributors. The last deposit was made on Friday, and Dr. Chas. I. Allen was made Chairman of the Fund. We paid every cent we owed the bank on Saturday. I announced these facts on Sunday morning, and your *dear sister*, Mrs. Little, stood and led the congregation in singing "Praise God from Whom All Blessings Flow." The records will show that the amount raised was nearly \$33,000.00. The first seven pledges were made by W. H. Moore, Fred H. Allen, W. L. Bennett, C. C. Greene, W. C. Huntley, J. F. Allen, J. M. Austin. If you will refer to the church records and to the deposit account in the bank, you can verify the accuracy of this statement."

When Mr. Moore was asked what he considered the greatest work during his pastorate he replied:

"I consider the outstanding feature of my ministry in the ten and one-half years period to be the revival service held in October, 1933. I did the preaching and E. L. Wolslagel came back to lead the song service. There were 57 additions to the church, the largest number that had been received in the church at any one time up to that time, and the largest number that I have ever baptized at one time. Seven came by letter and fifty by baptism."

The third floor of the educational building remained unfinished. Mrs. J. B. Ingram and Mrs. Bessie Little took upon themselves the financial responsibility for building the stairway and completing the third floor. Mrs. Little also was responsible for the two lovely stained glass windows from the old church being brought and placed in the new church. The one with the baptismal scene of Christ was a favorite of Dr. E. A. Covington, and his beloved wife later placed the tablet underneath the window. Before the completion of the Sanctuary, the lovely art glass windows were bought by Mrs. Bessie Little, she assuming sole responsibility for the purchasing of them. There was not a cent on hand to pay for them when they were installed. However, through the years they have been taken as memorial windows.

The lovely walnut pulpit furniture was given in memory of Mr. James D. Horne by his family. While he was not a member, he had been reared by Baptist parents and was always interested in and loved the church. This furniture arrived in time for the Dedication on January 3, 1937.

A copy of the Service Program follows:

"DEDICATORY SERVICE—3 o'clock P. M.

Organ Prelude

Processional

Hymn 74

Invocation

"Awakening Chorus".....Choir

History of Church (Brief Outline).....Dr. C. I. Allen

Greetings from former Pastors and others

Greetings from other Denominations

Presentation of Building.....Mr. C. C. Green, Chairman,
Building Committee

Acceptance.....	Mr. B. M. Covington, Chairman Board of Deacons
Hymn 203	
Sermon	Dr. William Harrison Williams, Charlotte, N. C.
Special Music.....	Choir
Dedication Prayer	
Hymn 259	
Benediction"	

Dr. Charles E. Maddy, executive secretary of the Foreign Mission Board, Southern Baptist Convention, Richmond, Va., brought a missionary message at the morning service. Evening message was brought by Mr. M. A. Huggins, Raleigh, N. C.

It was a wonderful climax to the tremendous job accomplished through the efforts of one man and a good, cooperating church. At this Service the beautiful sterling silver communion service, given in memory of Mrs. Shelley Rose by her son, W. T. Rose, Jr. was presented to the church. (On August 29, 1948, Mr. Rose presented the church with two additional trays, the increase in membership making this necessary.)

Also used for the first time on this Sunday were the handsome collection plates presented to the church by Herman and James Hardison, in memory of the beloved deacon, R. L. Hardison, their uncle.

The old brownstone church was torn down in November, 1935. It was sold to the Fred A. Libe Wrecking Company of Winston-Salem, for \$500.00. The firm went into bankruptcy and the church never received a penny. (The same thing happened with the first Hook and Hastings organ. When it was taken out of the church the firm bought it, promising to allow \$500.00 on the new organ, but they liquidated before the church was finished.) Much of the material was sold locally, and due to Mr. Moore's foresight the slate roofing, which now covers the parsonage, was salvaged from the church.

The first funeral held in the Sanctuary after its completion was that of Mr. Eugene Morgan, and the first wedding was that of Nancy Allen, daughter of H. B. Allen, and George Snuggs, in November, 1937. The first person baptized in the new church baptistry was Annabelle Allen, daughter of Dr. and Mrs. C. I. Allen.

The Woman's Missionary Society, through the helpfulness of Mr. B. G. Covington, who superintended and looked after the work

without a cent of pay, laid the pavement on the North side of the church, and on May 10, 1937, the Society decided to build the walk leading from the church steps to the pavement on Lee Avenue. Mr. Covington again came to the rescue of the women. They raised the money for both these projects.

It was during the latter part of Mr. Moore's pastorate that the church secured the help of their first educational director, Miss Mildred Brooks. She remained with the church several years and did a marvelous work with the young people. The W. M. S. assumed the payment of part of her salary, until she resigned, and afterwards married.

In 1941, the Memorial Library was given to the church by Mr. and Mrs. Hampton Allen, Jr. in memory of his father, H. B. Allen, and with his own efforts he converted the room adjoining the Baraca Class room into a very nice library, with furniture, pictures, bookcases and special lights, and since that time it has been in active use. There have been numbers of books given in memory of different persons, Mrs. T. L. Caudle, Mrs. H. W. Little, Mrs. Frank Bennett, and others, by groups and individuals.

In May, 1941, Mr. Moore had the misfortune to fall and break the bones in both legs. For weeks he was in the hospital. The church called Rev. Tom M. Freeman, a ministerial student, to come as assistant pastor. He did the preaching and pastoral work as best he could, without an automobile. Many of the people helped him to get around and to visit the people who needed him. He also took a group of young people to Ridgecrest during the summer for a week's stay, and on two occasions he held baptismal services, fourteen joining the church during his assistant pastorate. It was while he was here that there began the printing of the weekly church bulletin, Mr. J. O. Bowman having his secretary to cut the stencil and do the mimeographing for the church.

Toward the end of Mr. Moore's pastorate the world was shocked by World War II. Our county overnight changed from a population of 29,000 to 100,000, and every church and place in the community was taxed to care for the influx of so many soldiers and their wives. During the summer, while the maneuvers were in progress in the Wadesboro area, the 28th, 29th and 44th Divisions were located nearby. The church wishing to be of great helpfulness in this perilous period and realizing it was beyond the strength of any one person, asked Mr. Tom Freeman to remain through the fall as assistant pastor and to render special

assistance to the soldiers who visited our church. He was also authorized to carry the message of the church and the desire to be of service to the forces in the field.

The church opened a service center in the downstairs auditorium, with a lounging room, reading and recreation room, and the church was open every night for the reception of soldiers, and supper was served every Sunday night and frequently between times. In every way possible the membership tried to throw around these soldiers Christian influences and helpfulness. All the homes of the church were opened to these boys, as were all the homes in the county, and they were frequent dinner and weekend guests. The two years of maneuvers were busy ones for Mr. Moore and all others, and anxious and sad ones for many.

After ten years of very active service, Mr. Moore resigned and went to Raleigh to become an agent of the State Mission Board, leaving behind many evidences of his excellent leadership, wisdom and sound judgment, along with many devoted friends. Death had stalked through our community, as it had through all others, and many of our leading members passed on during these years.

It was on August 23, 1942, that the congregation was given one of the greatest surprises and thrills it has ever had, and one that remains a joy for succeeding generations. A lovely Pilcher organ had been installed in the Sanctuary during the week and few of the members of the church knew of it. Mr. and Mrs. Fred Allen seeking to make a gift worthy of their father's life and sacrifices for the church, and of their mother's interest, had wisely chosen a very lovely pipe organ.

The church was without a pastor at the time, and the two local ministers, Rev. Charles P. Bowles, pastor of the Methodist Church and Rev. Ray Holder, rector of the Episcopal Church, (the Presbyterians were without a minister) were invited to lead in the Dedication Service. The service was most impressive. Rev. Mr. Holder's prayer of invocation and responsive reading prepared the listeners for the lovely Dedicatory Service and prayer given by Rev. Mr. Bowles. The Service was planned for the Evening Service, and a large congregation filled the church. Lovely special musical numbers had been arranged for the occasion and Miss Elizabeth Hardin, a sister of Mrs. Fred Allen, a very talented and capable musician, was the guest organist at this event.

DEDICATION SERVICE
THE ALLEN MEMORIAL ORGAN

FIRST BAPTIST CHURCH
WADESBORO, N. C.

SUNDAY, AUGUST 23, 1942

8:30 P. M.

Organ Prelude—"Jesu, Joy of Man's Desiring"

"Arioso"..... Bach

Hymn No. 5—"O For a Thousand Tongues"..... Wesley

Prayer of Invocation..... Rev. Ray Holder

Anthem—"More Love To Thee"..... Speaks

Choir

Offertory—"Emmaus"..... Frysinger

Miss Hardin

Responsive Reading..... Psalm 96

Selection 505, Responsive Reading Hymnal

Sextette—"Faith, Hope, Love"..... Shelley

Mrs. R. S. Pruette, Miss Ann Hardison

Mrs. G. B. Snuggs, Miss Myrtle Ashcraft

Mrs. H. B. Allen, Miss Mary Plunkett

Dedication: (Congregation Standing)

Minister: To the glory of God, Author of all goodness and beauty,
giver of all skill of mind and hand:

People: We dedicate this organ

Minister: In faith of our Lord Jesus Christ Who has inspired
men to offer in His praise their best in music and song:

People: We dedicate this organ

Minister: Moved by the Holy Spirit, our Guide in the worship of
God and our Helper in the understanding of truth and
beauty:

People: We dedicate this organ

Minister: To kindle the flame of devotion that the people of God
who here assemble may worship the Father in spirit
and in truth:

People: We dedicate this organ

Minister: To make melody in our hearts with psalms and hymns and spiritual song in such wise that men may go forth from this House of God with high resolve to do His Holy Will:

People: We dedicate this organ

Minister: To comfort the sorrowful and cheer the faint, to bring purity and peace into human hearts, and to lead all who sing and praise in the way of eternal life:

People: We dedicate this organ

Prayer of Dedication..... Rev. Charles Bowles

Doxology: "Praise God From Whom All Blessings Flow"
(Congregation Standing)

Solo—"Oh Divine Redeemer"..... Gounod
Frank Northcutt

Anthem: "Bless The Lord"..... Ivanoff
Choir

Organ Solo—"Pilgrim's Chorus"..... Wagner
Miss Hardin

Hymn No. 221 "Savior Breathe an Evening Blessing"..... Edmeston

Benediction

Silent Prayer

Organ Postlude—"Fanfare"..... Lemmens

Each year with the addition of new members and a diversity of choirs, the church enjoys the strains of the lovely music. It arouses grateful appreciation of the two who made this gift possible, and tender, sacred memories of the ones to whom it is dedicated. Under the skillful direction of the organist, Mrs. Sam Harrell, more and more of the young people are joining the choirs, and music is taking its rightful place as a medium of true worship.

CHAPTER IX

OUR COUNTRY CALLED TO COLORS WORLD WAR II

1942—1948

In September, 1942, Mr. Archie Ellis, of Landrum, S. C., at the request of the Pulpit Committee, came and preached the Evening Sermon. The congregation was so delighted with his message



RICHARD ARCHIE ELLIS
1942—1944

and with the man that an unanimous call was extended to him before he left the next day. The church joyfully received his acceptance message, and he assumed the pastorate of the church on the first Sunday in October, 1942. Mr. Ellis brought to Wadesboro with him his wife, Lois, and his infant son, Richard, Jr. The church enthusiastically welcomed the young family into its heart and was met by a gracious response on the part of the Ellises.

At his suggestion, that he might become more quickly acquainted with the congregation, a church family supper was held, at which over 400 were present. He was not only the guest, but the gracious host at the meeting and made a fine, lasting impression upon the members. Mr. Ellis entered into his work most enthusiastically and with the full support of his deacons and members. Just prior to his coming the Deacons had passed a motion adopting the rotation plan for deacons and he heartily indorsed this.

On the first Sunday of Mr. Ellis' pastorate, an impressive service was held when the two flags were presented to the church, the United States Flag and the Christian Flag, in memory of the late Lester J. Huntley by his family. The flowers were placed honoring the sons of the church serving in the Armed Forces, and Mr. H. P. Taylor, as chairman of the Board of Deacons, accepted the flags and paid a brief tribute to Mr. Huntley and to the young men serving their country in the Armed Forces.

Upon motion of the Deacons the church bought a Service Flag, which was hung in the foyer, alongside the record of each mem-

ber of the church serving his country. This remained in place until the close of the war.

The many demands of these anxious days found Mr. Ellis ready to serve any time and place, cooperating with all the ministers of the county in providing Spiritual comfort and hospitality to the many soldiers on maneuvers in this county. His love and knowledge of music naturally drew his interest to the choir. He made many helpful suggestions and urged the growth and development of the musical talent of the church, particularly of the youth of the church. Occasionally he was persuaded to sing solos, and always took part in the Christmas and Easter cantatas.

Some changes were made in the form of the Service, which added both beauty and solemnity to them, greatly impressing the congregation that the House of God should be a House of Prayer. This was indeed a fine contribution to the Worship Service of the church. He used great care in the selection of the hymns, to fit into the Scripture and topic of his sermons. This was always noticeable. His baptismal Services were impressive, with their solemnity and beauty, and their suggestiveness of Christ's baptism.

The church's interest and activities during the sixteen months of his pastorate and under his fine leadership, showed a steady growth in every phase of its life.

With great regret the church accepted his resignation to become pastor of the church in Salisbury. His last Service was January 30, 1944. Many of his devoted members found it hard to adjust themselves to his leaving. However, the success of his ministry in Salisbury is proof that God chooses the right man for the right task, if one humbly asks.

As soon as the church was notified of Mr. Ellis' resignation, Dr. Luther Little was called as a supply pastor for the months of February, March and April, and he greatly endeared himself to the membership, most of whom had long known him as the beloved pastor of the First Baptist Church of Charlotte.

A very special Service was held on March 12, 1944, when the Carillonic Bells were dedicated. The chimes were installed without the church or towns people being aware of them, and well do I recall the lovely music that filled the air one morning and bestirred the whole town. The question on everyone's lips was from whence did it come, and what was producing it? Hurrying feet led by its melody made their way to the church. The experts, who had installed them, were making the final test and the beautiful

music was the result of the work of their hands. Every Sunday and on other special occasions worshippers through the years following have listened to their warm invitation to come to the House of God.

Some years later, at the Deacons' meeting, in grateful appreciation for the wonderful gift of the organ and the carillonic bells they ordered that a plaque, properly engraved, should be placed on the wall of the Sanctuary, to remain there. The engraving on the plaques is as follows:

*"The Carillonic Bells
In This Church
Are Dedicated to the Glory of God
In Honor of
Nannie Huntley Allen
And in Loving Memory of
Hampton Bennett Allen
By Their Son
Fred Huntley Allen
And His Wife
Margaret Hardin Allen
A. D. 1944*

TO THE PRAISE OF GOD

*The Allen Memorial Organ
Presented to the
First Baptist Church
1942
In Honor of
Nannie Huntley Allen
And in Loving Memory of
Hampton Bennett Allen
By Their Son
Fred Huntley Allen
And His Wife
Margaret Hardin Allen"*

Comforting those who mourn, rejoicing with the glad of heart, and giving beauty and solemnity to every service, they shall ever remain a treasured gift. These were war years, and the donors were unusually fortunate to be able to secure the organ, due to

government priorities on materials, such as were necessary in its manufacture. The chimes, which had been ordered at the same time, came two years later—for the above reason. The church shall ever be grateful to Mr. and Mrs. Allen for this rich evidence of their love and interest in the church and God's Kingdom.

Dr. Little's supply was most acceptable to the church, and its program moved forward. He was a guest in the home of Mrs. Little and two of his former members, Mr. and Mrs. C. C. Greene quite often, and his friends greatly enjoyed this renewal of friendship.

Mr. Myers—1944-1948

The Pulpit Committee again became active, and after three or four months they recommended that the church call the Rev. Donald Myers, pastor of the Mt. Olive Baptist Church. The church acted upon their suggestion, and Mr. Myers accepted and came to the pastorate in June, 1944, bringing with him Mrs. Myers and their son, Charles. Mr. Myers lost no time in meeting and knowing the congregation, and in a few weeks he had visited in the home of every single member of the church. This ministry in the homes of his members, as well as to all the towns people in cases of sorrow or distress, was a great benediction and brought many new members into the church as well as comfort to the sick and sorrowing.



CHARLES DONALD MYERS
1944—1947

A Homecoming in the fall of 1944 was held, Dr. Duke McCall being the guest speaker on this significant occasion. All the members of the church, in addition to all former members living over the state, were invited, and many came.

An unexpected and very happy incident occurred on the Saturday night before Homecoming. News was received that Ridsen Lyon, who had been overseas in the Pacific area, was on his way home. He was the first soldier in the county to be returned. As night came on a message, stating that he was leaving Charlotte,

was received and crowds in automobiles, led by the police patrol, went out to welcome him. Other crowds were waiting at the courthouse, and gave him a royal welcome and a key to the city. His return aroused hope in the hearts of many anxious parents with sons in the war zone. His return was a symbol of what all the anxious mothers and fathers were looking forward to.

A bright sun greeted the Sunday worshippers. It was a great day of rejoicing. Crowds greeted Mr. Myers and a wonderful program had been arranged for both morning and afternoon. This provided an exceptional opportunity for Mr. Myers to greet and to know his members better. After a very fine Morning Service and a delicious dinner, everyone gathered in the downstairs auditorium, and the center of attention was Ridsen Lyon. The planned program was forgotten. The meeting turned into a question and answer one, the mothers and fathers and all present wanting to know of the war events and all hoping that his return was the sign of an early end of World War II.

The work of the church, in addition to the demands made by the urgency of this war period, caused the Deacons to secure the services of Miss Mildred Jennings, of Lumberton, as Religious Educational Director. She was only here one year, but gave excellent satisfaction.

In the spring of 1946 Chaplain Wilbur Bryant of the Navy and Mrs. Bryant, who was Nell McLaurin, before her marriage, and a nurse in the Navy, arrived to spend their vacation with her parents, Mr. and Mrs. D. H. McLaurin. He was invited by the Deacons to preach on Sunday morning and the Deacons asked him to become Assistant Pastor during the summer vacation. He accepted and his labors were most acceptable and fruitful to the church. In the fall of that year he reenlisted in the Service and, with his family, sailed for North Africa.

The war had ended, and many of our soldiers were returning home. It was decided to have a Welcome Service on June 2, 1946. It was with great joy that the 81 members of our Church, who had served in World War II, were welcomed home. The names of 19 others were called, who were still in service. With great sorrow and reverence and a beautiful prayer, tribute was paid to the three who had made the supreme sacrifice:

HENRY LILES ALLEN

ROBERT EARL UNDERWOOD

ROBERT L. HARDISON

An interesting service followed, when the service flag which had hung in the foyer of the church, was furled and the case containing the names of all the members in the Armed Forces was sealed and placed in a depository for safe keeping.

During Mr. Myers' pastorate much emphasis was laid on evangelism, possibly more than usual, due to the tension of the times, and the church cooperated with the Methodist Church in two Revival Services. Dr. Henry Hitt Crane, of Detroit, Mich., was guest minister in one of these Revivals, and Dr. C. A. McPheeters at a later date. The Morning Services were held in the Methodist Church and the Evening Services were held in the Baptist Church. They were times of high thinking and gracious revivals.

Mr. Myers also had Dr. Adams, of the First Baptist Church of Richmond, Va., and Dr. Edward Pruden, of the First Baptist Church, Washington, D. C., as guest ministers for Revival Services during his stay. The church greatly enjoyed and was benefitted by the messages of these two devout, learned men.

The Wake Forest rebuilding and removing program was given first emphasis during May, 1947, and it is noted that the church met its first obligation to it with a check for \$1800.00, and also one to Wingate Junior College for \$1000.00. This was in addition to its yearly pledge to the support of Wingate College. Later the church made a formal pledge to Wake Forest of \$10,000, the final payment to be made in 1952.

One of the *high peaks* reached during Mr. Myers' ministry was the Sunday of the Relief Offering to help the starving and sick of the world. The daily and church papers had carried many articles stressing the distressing conditions and the members had been asked to come prepared to make an offering on this Sunday. Mr. Myers preached a challenging sermon, and asked Paul Kitchin, the Chairman, to make a statement. Only on one or two other occasions has the church been so aroused, and instantaneously people arose over the church pledging various sums. A total of \$4,142 was raised and mailed to headquarters immediately. Mr. Myers, in a letter says: "This was one of the most thrilling experiences in my ministry and high-lighted my stay in Wadesboro."

In May, 1947, the church, in conference and at the suggestion of a motion that had been made in the Deacons' meeting, voted to give Mr. Myers as much time as he needed for a trip to the World Alliance which met in Sweden, and a tour of the European

countries. On this trip he visited the cemetery where two of our members were buried, bringing back pictures of the well kept graves. This act of thoughtfulness brought comfort to the parents and friends. Mr. Myers' return was greatly looked forward to, but our pleasures soon turned to disappointment, for in October, 1947, Mr. Myers offered his resignation to take effect December 1, 1947, to become pastor of the church at Reidsville.

Mrs. Myers was elected president of the Missionary Society in 1945, and served most efficiently for one and one-half years. They are affectionately remembered, not only by the Baptist Church, but by the town. He was a good preacher and an excellent pastor—"A man in whom there was no guile."

A great sorrow came to the church on December 15, 1947, when one of its most faithful and capable leaders died—Benjamin Mc-Lauchlin Covington. He had served for 25 years on the Board of Deacons, and was chairman of the Board the greater part of that time. In looking over the records I found only three times during all those years when he was absent, a fine testimony to his loyalty and faithfulness. He served as superintendent of the Sunday School and on various committees in the church. He taught the Baraca Class for several years, and later taught a class of young men, and finally his last class was a group of women, which class now bears his name. He seldom missed a Sunday Service or a Prayer Meeting. On the Wednesday night before his last illness he led the Prayer Meeting, in the absence of a pastor, as he so frequently did. He attended meetings of the Pee Dee Association regularly and was Vice-Moderator at the time of his death. Benjamin was a great foe of alcoholism, and was chairman of the dry forces in Anson County for many years. No distance nor inconvenience were ever barriers for him if he could speak and use his influence on behalf of his church and of Temperance.

As we had no Pastor at the time of his death, Mr. Myers returned to conduct his funeral.

CHAPTER X
THE CENTENNIAL YEAR
1948—1950

In November, 1947, a party of four, Mr. and Mrs. A. P. Kitchin, Mrs. H. W. Little and Mrs. L. J. Huntley, returning from Washington, D. C., arrived in Richmond in time for church service. This was not a "happen so" for one of the four was a member of the Pulpit Committee and the party had left Washington early so as to reach Richmond in time for the service.

Two of the group entered the church, while the other two followed some minutes later. This was done hoping their presence would not be noticed. We were greeted most cordially by the ushers and, to the amazement of Mrs. Little and me, we were seated the second row from the front while Mr. and Mrs. Kitchin occupied pews in the rear. While we were not authorized to do this, we were "spying in" on T. Sloane Guy, Jr., who had been highly recommended to the church. All of us were impressed with the service, the sermon and the cordiality of the people and brought home a most enthusiastic report.



T. SLOANE GUY, JR.
1948—

The following Sunday the Committee made their usual inspection trip and came back fully convinced that they had found the man the church needed. Mr. Guy was invited to come down and preach the first Sunday in December. The congregation was so pleased with him that a unanimous call was extended and his acceptance came a few days later, with the promise of assuming his pastoral work on January 15, 1948.

On that day Mr. and Mrs. Guy moved into the friendly old house on West Wade Street. With them came Linda Evelyn and T. Sloane III. After about a year, Christy Anne joined the family and quickly took her place along with the others, in the affections of the neighborhood and the church.

The wisdom of the Committee's choice is evident in the growth of the church and the large crowds that greet him each Sunday morning. Mr. Guy is the youngest minister that has served the church as pastor in its one hundred years. The "toll of the years" has left but few "on the shady side of life," and since the church must needs move forward on the feet of youth, it is wisest and expedient to have a young minister with ability and judgment to coordinate their activities and energy and direct them into services for the glory of God and the upbuilding of mankind. This quality of leadership Mr. Guy possesses and he has woven a strong tie of cooperation between pastor and people.

Soon after entering his ministry, at his suggestion, the number of Deacons was increased to twenty, and a group of sixteen young men were chosen as Junior Deacons, whose duties are equally as important as the Senior, but in a different realm of activities. The Junior Deacons give oversight particularly to the young people of the church and play an important part in the care and improvement of church property, and from their ranks Senior Deacons are to be largely recruited.

Mr. Guy officiated at his first wedding ceremony on April 24, 1948, when he united in marriage two of the church's fine young people, Helen Coit Redfearn and Joe Marshall Liles, the new minister claiming a small part of the interest which was showered upon the bride and groom.

The Church Memorial Library held its first Book Fair in May of 1948 and, through the cooperation of the Baptist Book Store of Charlotte, displayed hundreds of valuable books, many of which were bought and presented to the library. Miss Helen Thompson and Hampton Allen are in charge of this library.

Mr. Guy, from the first, has laid great emphasis on music in the church and, with an excellent voice and an appreciation of good music, has been a wonderful stimulus. At his suggestion, the Cherub Choir was organized this year 1948, with Miss Myrtle Ashcraft as Director, Caroline Taylor, Virginia Tyson and Joyce Johnson serving as pianists for the choir. These babes of the church choirs have given much pleasure and interest to the services on the occasions when they have provided the music.

A Committee composed of H. B. Allen, T. J. Covington and Mrs. F. A. Huntley was appointed to secure plans for the erection of a parsonage. They secured the services of Mr. Asbury, of Charlotte, as architect, and after much consideration the plans were accepted and submitted to the construction companies for bids.

It was decided, at Mr. Guy's suggestion, to make some improvements on the old parsonage and wait until a later date to build a new parsonage, due to the high cost of labor and materials.

On December 5, 1948 Mr. and Mrs. Guy sent an invitation to every member of the church to visit the parsonage on Sunday afternoon, the renovation having been completed under the direction of Mr. Hampton Allen. A large number responded to this invitation and were delighted with the improvements, as well as the fine hospitality of the host and hostess.

The Senior Board of Deacons in session on October, 1948, passed a motion that Mr. C. S. Brasington be made a Deacon Emeritus, the first recorded. His years of faithful and efficient service to the church merits every honor that can be shown him. He has served as Deacon, Church Clerk, Church Treasurer, member of many important committees, and, in addition, was an active member of the Choir for many years. His long serious illness has brought sorrow to all who know him. He is truly a man in whom there is no guile.

In October, 1948 the church gathered for one of its big church night dinners, provision for same having been made through the budget. It was a great success and a wonderful experience in Christian fellowship. Mr. Guy presented a record of the year's work with plans for the future. It was on this occasion that Mr. Guy announced that each year at these meetings one person would be selected as an outstanding member of the church in recognition of his meritorious service. The honor was given to Mr. George Snuggs and a gift was presented him.

The Christmas season of 1948 was celebrated by the three choirs with their excellent musical programs. The Cherub Choir, under the direction of Miss Myrtle Ashcraft, made its first public appearance in a candle and carol service. Then on December 19th the Junior Choir in collaboration with the Training Union gave a very impressive Christmas Story in song and verse, and at the close brought their gifts of love to the King of Kings. The money was designated to pay the salary of an African native preacher, J. O. Bankole, who is sponsored by the Union.

This year brought to a close the leadership of Mrs. J. M. Davis, President of the W. M. S. and the total of \$6446.93 had been given by the societies and its auxiliaries to Missions and community service. Mrs. B. T. Hill was chosen president and has served most acceptably.

The spring of 1949 gave the Woman's Missionary Society and the Effie Little Bible Class a spring-cleaning fever. The object of their attack was the kitchen, which was given a complete renovation and equipped with cabinets, new stoves, refrigerator, water heater and pretty new curtains, all provided by the women. Mr. Guy's study also profited by this work, receiving new cabinets and book-cases.

As 1949 was considered the Centennial Year, Mr. Guy suggested that the four living former ministers (Mr. Moore, Mr. Ellis, Mr. Myers and Dr. Bray) be invited to fill the pulpit one Sunday during the year. They gladly accepted and their old friends welcomed them back home with unusual pleasure.

At a Deacons' meeting in March, 1949, Mr. Guy presented a plan for the building of the Fellowship House to be located on the lower side of the parsonage lot across from the church and on the following Sunday morning, at the request of the deacons, the church was called in conference, and the plan was approved. On July 23, 1949 the Committee, consisting of C. C. Greene, Ray Jolly and F. A. Huntley, with the Board of Junior Deacons, was authorized to begin the erection. The Junior Deacons were asked to raise \$2500.00 through individual gifts toward the furnishings and equipment and, in addition, they solicited additional funds to be applied on the payment for the Fellowship House. In October came the dedication and the Junior Deacons and their wives were in charge of all the details and did a most excellent job. On this occasion not only the church members but a great many outside friends were in attendance.

It was in May, 1949, that Mr. Guy initiated the Seniors' Retreat which has continued up to the present. Through the kindness of Mr. and Mrs. Norwood Cox and Mr. and Mrs. G. B. Snuggs, who have given the use of their seashore cottages, the boys and girls of the church who are graduating are invited to spend a week-end at the beach. Mr. and Mrs. Guy chaperoned the group and provided programs of work and pleasure. Through Mr. Guy's knowledge of the needs of youth he is able to give guidance to these students who are leaving high school and entering college. It is an event enjoyed by those attending and looked forward to with happy anticipation by the rising Seniors.

Miss Beth Jones from North Wilkesboro came to the church as Educational Director in July and after a year's work she resigned to go back into her teaching profession.

THE CENTENNIAL YEAR

Through the years this church has joined the other churches of the town in a special Union Service on Good Friday, thus strengthening the bonds of Christian fellowship.

October 19th found the faithful Marthas again making ready for the family night supper, and to the satisfaction of the entire church, Mrs. J. F. Melton won the award for the "Woman of the Year." The fortunate winners at the 1950 family night supper were Mrs. Eugene Morgan, the Mother of the Cradle Roll, and Miss Berta Crepps, who has given thirty-five years of devoted service to the church.

The Red Cross Blood Plasma Program has used the facilities of the church since its inauguration, and the members have provided a full quota in this life-saving service.

This church, perhaps, has given more active help to the Scout organization than any other group, under the direction of Mr. George B. Snuggs, who has taken a very active part in Scouting since he came to Wadesboro in 1936 as principal of the high school. His able assistant at this time is Mr. Halbert Lowe.

The year of 1949 comes to a close with an addition of thirty-nine new members, and many improvements in the church property and a close warm fellowship among its members.

One of the outstanding events in the year was the special Easter Service when the Choir was assisted by Mr. Guy and Mr. Charles Williamson of Charlotte, both of whom possess beautiful voices. The Oratorio, "The Seven Last Words of Christ," was rendered superbly. The church members, along with many of the people of the town, made an urgent request for the repetition of it in 1950. This occasion brought even a larger audience.

In January of 1950, Dr. S. L. Stealey was invited to be the guest minister for a week of Missions Messages, and Miss Helen McCullough of Houston, Texas, a returned missionary, was also invited for the week. The two worked with the various groups each day from Monday to Friday, the emphasis at all meetings being Christian Missions. The church can never adequately express its gratitude for God's blessings during this week of services by these two.

Homecoming Day was celebrated in June of this year and special invitations were extended to all former members of the church. The Junior Board of Deacons again were invaluable on this occasion as they had the task of looking after the grounds, the Fellowship House and the noon meal. Dr. A. C. Reid, Pro-

fessor of Philosophy, of Wake Forest College, was the guest speaker. It was a beautiful day and a large group of visitors and former members were present to mingle with the church members.

It was July of this year that marked the beginning of the informal hymn-sings on the front lawn of the church. This delightful service has attracted a large group of people during the past two summers, being the only evening service in the community. Occasionally a religious film is shown in connection with the songs and adds beauty and interest to them.

The two Boards of Deacons were asked to raise \$1800.00 on the Baptist Hospital expansion program. They succeeded and our obligation for this worthy object was settled.

Appearing in the church bulletin on July 16, 1950, was this news, "that the painting now is in progress, and under the direction of the Property Committee the little Chapel of the Good Shepherd is another step nearer completion. Those who have not yet seen the Chapel are urged to visit it today. It is located in the Primary Department on the second floor of the Education Building." Sometime previous to this, and through the handiwork of Mrs. J. F. Allen, at Mr. Guy's suggestion, a facsimile of the Chapel was made and used at Easter, 1949, for a very impressive communion service. The Chapel is now completed and has been used for communion services and also for two weddings. Miss Sadie McLaurin and Mr. Bill Early were the first to be married in the Chapel.

The Committee of Sixty who were selected to secure signed stewardship covenants for the year reported that they had gone beyond the goal. A great task was well done, especially in view of the fact that the budget had approached \$30,000.

At the annual meeting of the Board the church authorized Mr. Guy to secure the assignment of a missionary in the foreign field to this church. The Mission Board replied that Rev. and Mrs. Robert H. Culpepper had been assigned to this church. Mr. and Mrs. Culpepper were highly recommended as a young couple of deep consecration and attractive personality. He is from Tifton, Georgia and is probably a descendant of John Culpepper who lived in Anson County and went to Georgia to live where he reared a large family and one son, the Rev. John Culpepper, who returned to this county and was pastor of a number of churches and later became Congressman.

Mr. and Mrs. Culpepper arrived in Wadesboro for their promised visit on November 28, 1950 and the mid-week service was held in the Sanctuary to provide an opportunity for hearing and meeting Dr. and Mrs. Culpepper. The members were delighted with them and they made an impression on every group that they visited. They left on Thursday for a short visit to his home and then for his assignment in Japan.

Through the years the Training Union has faithfully fulfilled its mission of teaching and training the young people under the guidance of our fine, consecrated church members. For the past three years Mr. and Mrs. Fred Allen, with the able assistance of a number of others, have led the Union to attain greater heights and endeavors and with the largest attendance it has ever reached. Dr. H. A. Scott of Queens College directed a vocational guidance group of the Seniors one evening a week for two months which proved most profitable. A house-to-house canvass through the town and vicinity was made in November, 1950 by the Training Union members to interest and initiate a world-wide Bible-reading Crusade. The young people assembled at the church, received their assignments, and covered the town.

A lovely Christmas service in song was given by the combined choirs of the church on December 24th, and at the same time the Training Union members presented their self-denial box offerings which go for the support of Pastor Bankole in Nigeria, Africa. Over \$300.00 in gifts were received. The decorations in the church for this occasion were very beautiful as they have been at other Christmas seasons and have been executed by the faithful hands of Mrs. C. I. Allen, Mrs. C. C. Greene and Hampton Allen.

This sketch cannot be completed without mentioning the fine contribution to worship and praise that the Angelus Choir has brought to this church under the direction of Mrs. H. H. Hardison. For a number of years this choir has provided one evening of song to the delight of all the church members and friends. Sincere thanks and appreciation are here recorded to Mrs. Hardison and every member of the Choir. May they continue to inspire the hearts of their audience years to come with their melody and harmony in music and songs.

The last service of the year was held on December 31, 1950. It was a Watch Night service. Mr. Guy invited every one who would like to greet the New Year in prayer to come to the little chapel. It was an impressive service and a fitting close to the 103 years of this church's ministry. One cannot fail to be impressed with the

growth and activities of these years and wish that those which follow in their train find the same source of their strength, their faith and wisdom which years do not diminish.

Postlude

This will ever remain an unfinished task, for as long as time, this church and its auxiliaries must be, through the mercies of God, lantern-bearers for succeeding generations. Its worthy heritage challenges its members faithfully to hold high the torch, that the broad highway of Life, Truth and Service, shall invite all to join the band innumerable.

This fragmentary history of the church is written, not only to preserve it, but that those who read may properly evaluate the strength of character, convictions, and the noble purposes of those faithful pioneers, and by so doing will practice their virtues and emulate the example of that long procession of the faithful through its century of service. Time and space forbid the recounting of many events and epochs during these years.

Only a few persons are called by name. Others equally as worthy and useful remain in the background of silence, while hosts of others have lived and died forgotten by man, but God cannot forget. In well-kept cemeteries, in unknown places, side by side in country burying grounds, close by the church they loved and served, rest the faithful from their labors. Old tombstones keep their vigil, while the huge trees cast their protecting shadows and woodwinds breathe their low threnodies. Surely we can gratefully exclaim "They rest from their labors and their works do follow them!"

"Through long nights when seconds measure years,
Forgotten by the world, sleep these faithful pioneers.
God has not forgotten, He remembers where His servants lie,
And guards their graves, with His all-seeing eye,
From their falling hands the torch is thrown
Be it ours to hold it high."

TORCH BEARERS

SUNDAY SCHOOL

WOMEN'S MISSIONARY (SOCIETY) UNION

TRAINING UNION

LAMP LIGHTERS

OLD FASHIONED POUNDINGS

MEMORIALS

DEACONS

MEMORY'S ALBUM

I.

TORCHBEARERS.

THE SUNDAY SCHOOL

"To give the light of the knowledge of the glory of God."—
II Cor. 4:6.

As we have noted, the missionary effort was the impulse that brought this church into life and it is not surprising to find that when it grew strong, a missionary spirit was evident.

Sabbath schools, as they were first called, temperance, mission offerings, education and women's societies became vital topics and interests in the churches and associations. Quoting from the minutes of the Association in 1847 the committee which had been appointed in 1946, made this report: "In the estimation of your committee, Sunday Schools as nurseries for the young minds are invaluable, creating as they do when properly conducted a familiarity with and a reverence for the Word of God. This history of Sabbath Schools proves that they are the greatest force and instrument in the spiritual conviction of souls. We, therefore, recommend a Sabbath School be established in every church of this Association."

When Elder A. L. Stough became Pastor of the Wadesboro church in 1856, we can be well assured that within a short time the few children and grown-ups were brought together in what later became a Sunday School. The history of the Sunday School of this church probably would begin with two classes, one for the grown-ups and one for the children, a far cry from our well-organized and well-equipped Sunday School department of today, for the first consideration now, when churches are built, is adequate Sunday School space for all ages, the Church Sanctuary is second. This was foremost in the minds of our building committee when this church was erected and the wisdom of this committee has been proven through the years. It is a well-established fact that the majority of the members of the church came through the doors of the Sunday School, so too much emphasis and planning cannot be placed on this important auxiliary of the church.

The first organized Sunday School I find on record was in 1871. An old song book bears this statement: "Wadesboro Baptist Sunday School, Rev. N. R. Pittman, Superintendent." In 1874 Mr. T. B. Henry was elected superintendent of the Sunday School.

Knowing the zeal of Dr. Covington for his church, we can well be assured that a Sunday School existed from the time of the rebuilding of the church in 1869. When the brown stone church was occupied in 1889, Dr. W. J. McLendon became superintendent of the Sunday School, Mr. Henry becoming head of the children's department. How proud they must have felt as they began their work in the new church with its many advantages. It would be interesting indeed to know the names of the teachers, but only a few have been preserved. Among those who have served as superintendents, in addition to the above, are: W. T. Brasington, Dr. A. B. Huntley, Prof. W. J. Ferrell, Wilson P. Covington, W. Clyde Bivens, K. W. Ashcraft, H. B. Allen, R. L. Hardison, B. M. Covington, Rowland S. Pruette, George B. Snuggs, Burgess Tyson and Sam P. Harrell. In the late nineties Mr. William P. Covington, one of the most beloved and useful citizens of our town, became superintendent and served for about 12 years. He also filled the office of Deacon, Church Clerk and Treasurer, serving in one of these capacities until he moved to Cerro Gordo. His heart was ever open to the call of the distressed, discouraged and the poor and his sympathy and generosity, with the church's assistance, left none neglected. He was the son of Eranda and Terrell Covington, and one of a family of six sons and two daughters. Five of the brothers went to southern Georgia and Florida and became wealthy, influential business men. Mr. Wilson chose to remain at home to be a comfort and help to his mother. At his funeral the remark was made that his brothers had accumulated wealth in this world while Mr. Wilson laid up treasures in heaven. However, he hastened to say "The brothers lived worthy and honorable Christian lives and gave generously of their means to the ongoing of the kingdom of God." This church greatly benefitted from the success of Thomas Jefferson Covington, Sr., who returned to Wadesboro to live and became one of the church's most active and liberal members. His sound judgment was relied upon in the financial affairs of the church.

W. Clyde Bivens succeeded Mr. Covington as superintendent, serving also as Church Clerk and teacher. A new Sunday School department has been added to the church and thus added greatly to the enlargement of the classes. Clyde inherited the sterling qualities of his forbears, who were pioneers in the planting of churches and the organization of associations. His efforts in behalf of his church bore fruits, evidence of his faithfulness.

Mr. K. W. Ashcraft was superintendent for a period of 10 years, and loyally performed the duties of the office. He was also a Deacon and Sunday School teacher and was active to the day of his death in every cause that concerned the church.

H. B. Allen was superintendent only a few years. His greatest joy came from seeing children happy, so two events stand out most prominently during that period—two picnics—the first was to Thomasville. The Sunday School, at his suggestion, chartered a train and invited every member of the church to spend the day at the Orphanage. At his request the members carried baskets sufficient to feed every child at the Orphanage and as the Sunday School pupils and the Orphanage children mingled together, eating a dinner of the best of good eats, his joy knew no bounds. A year later two or three coaches were chartered on the S. A. L. Railway and the Sunday School went to Lakeview for another wonderful outing. This place offered facilities for swimming and fishing, along with other recreations, which all enjoyed, and especially the children. Again Mr. Allen's cup of joy overflowed.

With plans taking shape for a new church he resigned as superintendent of the Sunday School and threw all of his interest and energy in the proposed building, and Rowland S. Pruette became superintendent. He led the growing Sunday School to greater numbers and higher endeavors and headed the line that Sunday morning on November 3, 1929, when the memorable march from the old to the new church took place. No less faithful has been the host of teachers, many serving long periods of time—Mrs. E. A. Covington, Mr. and Mrs. T. B. Henry, Mrs. W. J. Huntley, Mr. and Mrs. R. L. Hardison, Mrs. L. C. Bennett, Mrs. W. E. Brock, Mrs. Mary R. Huntley, Miss Eva Huntley, F. C. Allen, Mrs. H. H. Cox, W. A. Thomas, Minnie Webb, Lester Webb, L. J. Huntley, Mrs. T. L. Caudle, B. M. Covington, R. S. Pruette, Mrs. H. W. Little, Mrs. L. J. Huntley, Mrs. W. L. McKinnon, Mrs. J. M. Liles, Sr., Mrs. Ruth A. Lyon, Mr. H. P. Taylor. These are only a few of those who served through the years, and the last five named are still at their post of duty every Sunday morning. The influence of the Sunday School has been a powerful force in the lives and in the growth of the church.

Characteristic of so many members of the Sunday School, several persons whose investment and interest stand out so forcibly I cannot refrain from mentioning them. Mr. J. H. Clark, who came here a perfect stranger, but on the first Sunday he was at Sunday School and church and asked for his envelopes, and when

he was not here it was safe to guess he was sick. He talked Sunday School to everyone he met from Monday morning through Sunday, and with such a happy anticipation of the coming Service it caused many persons to "come and see". He had a very good voice, with plenty of volume, and loved to sing and his favorite hymns were "Little Church in the Wildwood" and "Bound for the Promised Land". He led the Baracas in the singing each Sunday morning, and it filled and thrilled the hearts of many listeners.

Another person who loved the Baraca Class so devotedly, but for the weight of years was on the sideline in activities but always present, was Mr. W. T. Hildreth, who passed away last year. His record for attendance was nearly perfect through many years and the joy that welled up in his heart as he talked about "my Sunday School" gave his listeners a brief insight into his very soul. During his last illness he lived from week to week in the hope that he would be able to be present the following Sunday.

Then there was the big-hearted, beloved Jule Allen, who arose early every Sunday morning and spent an hour calling and reminding persons to be at Sunday School. This was the closing effort to a week of activities and invitations to all with whom he came in contact. When serious illness overtook him, his interest suffered no letdown and the last Sunday of his life he had others call and remind the people to be sure and go and fill his place. Before another Sunday came he answered the last call. There are many others who could be mentioned and are equally as worthy and faithful and fall into the same classification as these three. These have reached the Canaan land and an echo from memory falls upon listening ears: "Who will come and go with me, We are bound for the Promised Land."

As I look upon the faithful who journey to the church each Sunday morning, their faces aglow with enthusiasm, it warms and encourages and makes one realize the importance of this arm of the church. The long, long list of the faithful would include and encircle the entire Sunday School membership.

The Sunday School enrollment at the close of the year, 1950 was 728; average attendance 387.

II

TORCH BEARERS

WOMAN'S MISSIONARY SOCIETY

One of the church's faithful handmaidens all through the years has been the Woman's Missionary Society and its auxiliaries. From its rekindling in 1893 it has been a growing, working organization, providing mission information, collecting money for the programs of southern Baptists and performing a major job in community service to the needy, distressed and discouraged. When the local activities became so urgent and numerous, due to the erection of the new church, an Aid Society was organized in 1922, with Mrs. W. T. Rose as president. This was an unusual organization. The church roll was studied and every woman in the church was enrolled, and what services they rendered for a period of ten years!

An unusual notation is found in the Treasurer's book of the Woman's Missionary Society of 1898, and continuing for several years: just above the name of Mrs. Ed Brower is that of her husband, Mr. Ed Brower.

These were the ten cents per month dues days and some fell behind, but the record bears proof that Mrs. Brower was always present and kept both their dues paid for every month.

So far as I can find he was the only associate member the Society ever had, and when we remember the opposition that it encountered from the menfolk, it adds much interest and significance. He believed in missions and recognized women's part and responsibility in the program of spreading the Gospel Message.

The activities of these women have been listed under the different pastorates, and in addition was the work of the "Home Guard", the women who could not leave home to assist, but cheerfully worked at home, cooking various foods, providing fresh vegetables and fruits from their gardens, meats from their smoke-houses, and laundering the table linen for the use of the Aid Society. The Aid Society ceased to exist after the death in September, 1935, of its beloved, consecrated leader, "Miss Shelley".

The Woman's Missionary Society continued its work in its field of missions, and from time to time, gave a helping hand by making payments on interest on the debt and in other ways. When the Pulley Boys were organized, the Society provided de-

licious meals for them several times each year, and made cash donations to Mr. Pulley to provide needed articles and vacation trips. Mr. Pulley was rector of the Episcopal Church. His interest was attracted by a group of under-privileged boys and he invited them to come together and form a group which was later named "The Pulley Boys" as it was through his influence and direction that the group was formed.

The war years of 1941 to 1945 made many demands on time, money and food of the members. Their homes offered hospitality to many soldiers, and the members served on various entertainment and welfare committees, including a very active part in the Red Cross. On one occasion the Society gave a tea, honoring the wives of the soldiers in the county, both officers and privates. After the close of the war the Society became active in relief work. Kits were packed and sent to many foreign countries, and great quantities of good clothing, worth hundreds of dollars, were packed and shipped to the relief of the world's needy, and the past year many C A R E packages were sent overseas. The Society made it possible for Alice Hilliard, a worthy Negro, to complete her education and receive her degree by the indorsement of her notes and some financial assistance, and at her suggestion Eva Thomas, a worthy student, was sent to Shaw University, where she graduated and is now working with the Negro State Mission Board.

From time to time this Society has assisted the Negro churches, both local and county, in mission study and through work in their societies, and when their State Convention met here they provided a noon day meal for the members.

The Society has met every call the Union has made upon it, and the gifts to the special offerings have increased. As an illustration of this the treasuries back in 1898 gave the first self-denial offering (now Annie Armstrong) as \$7.10; in 1950 it was \$331.45. In 1898 the Lottie Moon love offering was \$12.10; in 1950 it amounted to \$674.00. Other offerings have increased proportionately.

The programs have been varied and interesting, including historical pageants, playlets and scrap book arrangements, and the same ideas have been used in presenting Mission Study Books. These have not only proved interesting, but have been the means of preserving much history. The Society has fostered all its auxiliaries, and its Royal Ambassador Band, organ-

ized by Mrs. Rose in the early thirties, was one of the most outstanding in the State. The boys that formed the R. A. Band were members of Mrs. Rose's Sunday School class, and she inspired them to achieve unusual honors. Bill McKinnon was chosen the first Ambassador Plenipotentiary in the State. Two years later Charles Allen, Jr. claimed the same award, and two members of the Girls Auxiliary, Mary Elizabeth Davis Reid and Effie Allen Tillman, achieved the honor of Queen Regents. After Mrs. Rose's death, Mrs. Bessie Little became the leader, assisted by Miss Esther Pritchard, and what wonderful leaders they made! While the mission program was never neglected nor the high standard of the R. A.'s ever lowered, many interesting and highly enjoyable experiences were interwoven with the meetings. Mrs. Little's diversity of entertainment carried the group frequently to her river plantation, where there were 'possum hunts at night, cotton pickings, persimmon and scaley bark hunts, and a wonderful outing climaxed by plenty of food for hungry boys. Mrs. Little carried on in her wonderfully unselfish way until the band was absorbed by the Scout organization under Mr. George Snuggs.

Functioning in the church today are nine circles of the Woman's Missionary Society and Y. W. A., two Girls' Auxiliary organizations and one Sunbeam Band—all doing creditable work. Mrs. T. B. Henry had the honor of serving both the Pee Dee Association and the Charlotte Division for twenty-five years each. The Society has also furnished two other presidents of the Association, Mrs. W. T. Rose and Mrs. R. L. Hardison. Mrs. C. S. Brasington holds the record in years of service. She has gone hand in hand with Mrs. L. J. Huntley for twenty years, plus eight more. She was a faithful steward of her Master's money.

Listed below are those who have served as Presidents:

Mrs. W. J. Wildman, Mrs. Frank Bennett, Mrs. T. B. Henry, Mrs. E. A. Covington, Mrs. W. J. Huntley, Mrs. Bessie Pritchard Hardison, Mrs. W. E. Brock, Mrs. C. W. Thomas, Mrs. H. W. Little, Mrs. R. L. Hardison, Mrs. L. J. Huntley, Mrs. Donald Myers, Mrs. J. M. Davis, Mrs. B. T. Hill, Mrs. T. Sloane Guy, Jr.

Equally as competent and faithful have been the Secretaries and Treasurers:

Secretaries: Mrs. W. J. Huntley, Mrs. L. J. Huntley, Mrs. H. H. Cox, Mrs. H. W. Little, Mrs. W. M. Morton, Mrs. T. J. Covington, Mrs. R. S. Pruette, Mrs. Ray Jolly.

Treasurers: Miss Minnie Webb, Mrs. A. B. Huntley, Mrs. Annie Webb Brasington, Mrs. P. R. Bennett, Mrs. N. C. McRoy, Mrs. C. M. Burns, Jr., Mrs. C. C. Greene.

The total enrollment of the Woman's Missionary Society at the close of the year 1950 was 207.

III

TORCHES CARRIED BY YOUTH

The work among the young people has been mentioned in all the various pastorates and, fortunately for the church, the ministers recognized not only the value but the necessity of youth in the progress and program of the Church. At the Baptist State Convention in 1899, a resolution was passed to organize the Baptist Young Peoples Union and to affiliate with the movement by that name, which had been organized in Chicago in 1890, taking in the United States and Canada. The attitude of the State Convention towards the organization seems to have been one of passive promotion, as the history up to 1909 shows only sporadic attempts to do anything in the way of definite training activity.

In December, 1909, when the Convention met in Wadesboro, a resolution was made by W. C. Barrett, J. H. Tucker and B. W. Spillman: "to indorse the movement to provide an organization of the Baptist Young People's Union of the State and to appoint a committee to carry out the purpose of this resolution." This was passed.

The first Annual Meeting of the B. Y. P. U. was called in 1910 and held in Durham, with ten Unions present and a total attendance of 110. It was a day of small beginnings, but the leaders had vision and dreamed dreams that have turned countless numbers of lives to Christ and to usefulness in His kingdom. In 1911 the Convention elected E. L. Middleton to give part of his time to field work for the Union.

Mr. Chambliss, pastor and host of the Convention, lost no time in organizing a Union in this church, assisted by Mrs. Chambliss and some of the young people. A flourishing Union soon was functioning.

When the Reddishes came in 1912, they gave great impetus to the Union and it grew rapidly in number. So during the years, with the cooperation of the pastors, the Union has become one of the strongest factors in the church growth and leadership.

In 1935 the "Baptist Training Union" was adopted, as the name of this department of the church work, which includes the B. Y. P. U., the Baptist Students Union and is the training program for members of all ages in the church's activities and Bible study.

Mrs. Kathleen Covington Hunter rendered invaluable help to the Union from her girlhood until her marriage, when she moved to Virginia. Her sister, Mrs. Mary Covington Avent, and Mr. and Mrs. George B. Snuggs also served for many years most capably, as have many others. These first leaders who lit the torch and kept the tiny flame from extinguishing during these strenuous years, deserve a tribute of grateful thanks from this church. Under the progressive and consecrated leadership of Mr. and Mrs. Fred Allen for the past several years the Union has grown in numbers and in efficiency, reaching its largest enrollment and greatest diversity of activities with the present year.

Mr. and Mrs. Fred Allen have retired after three years of devoted service, assisted by Mr. and Mrs. Halbert Lowe, Mrs. T. J. Covington, Miss Vicky Jenrette, Mrs. Herbert Benton, Mrs. Gene Hagood, Miss Sara Lou Timmons, Mrs. Charles Bridges, Mr. Jack Hankins, Mrs. T. S. Guy, Jr., Mrs. Jack Hankins, Mr. and Mrs. Homer Harris, Dr. and Mrs. Robert Bridger, Miss Beth Jones, Mrs. Lee Ashcraft, Mr. Patrick Taylor, Mrs. George Snuggs, Mrs. Ray Shelton, Mrs. Maggie Wallace, Mrs. David Rogers.

Into the capable hands, alert minds and consecrated lives of Mr. and Mrs. George Childs and their assistants the Union has been committed for the next few years. The future holds promise of even greater achievements and the torch has truly become "a light to lighten".

B. T. U. Enrollment at the close of 1950 was 172; average attendance 131.

The climax of the activities of the Baptist Training Union for the year 1950 came at Christmastime when, after weeks of preparation and widespread invitations, the day came for the big shut-in party. Every invalid and disabled person in the county, both white and colored, were cordially invited, and arrangements were made to bring them to the church. Cars and ambulance service was provided for their transportation; wheel chairs were provided for those unable to walk. The rooms in the church had been festively decorated with greens, candles and tinsel, and the program built around the Christ Child was given by the members. The Pastor, Rev. T. Sloane Guy, Jr., closed with a sweet and comforting message. Christmas songs were sung, along with many of the old familiar hymns of praise, in which the

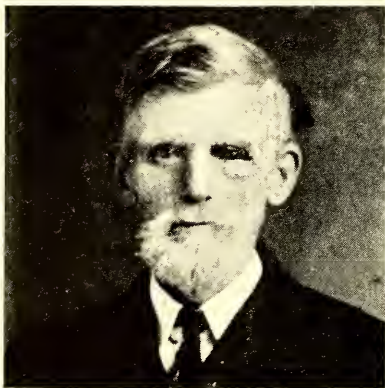
guests joyfully joined in singing. A feast of real Christmas foods was served at the conclusion, and a useful gift, along with bags of fruit and candy, was given each one. Reluctant good-byes and "God bless you" were said by the guests, hosts and hostesses, and many of the Training Union members bore testimony to the truth that in giving we receive.

IV

THE LAMPLIGHTERS

"These lighted the lamps before the Lord."

The first mention we have of the janitor service for the church was in 1886. Prior to this it had doubtless been swept clean on Saturday before "preaching" and the hard straight-back pews dusted, the oil lamps filled by the loving, dutiful hands of its members. On the above date H. B. Allen, a lad of 13, with the assistance of his sister, Effie, assumed the job of janitors. Sweeping the bare floor was no task, but going all the way from West Wade to East Wade Street at night, and into a dark church to light the lamps that were in rows on either side of the church wall, was a dubious task. There were no street lights, so my father consented to walk with them. Hamp carrying the lantern and Effie and my father, a cripple (having lost a limb in the War Between the States), walking in the shadow of the lantern. My mother was fearful of fires with matches in their youthful hands, so my father guided them with the duties. I do not know how long they worked nor the amount they were paid, but I am sure there were lessons learned from these services and there were memories stored that enriched their lives, their church, and their friends as long as they lived.



McLEOD, Janitor
1888—1912

Another person who came into the church during Mr. Fant's ministry 1887-1890, was Mr. Daniel J. McLeod and his wife. After the congregation moved into the new church, the problem of a caretaker faced it, and Mr. Fant told the Deacons about this consecrated couple who had served with him in a South Carolina pastorate. Mr. Fant, at the request of the church, secured the services of Mr. McLeod, and in a short while they were comfortably settled in the old Masonic hall. He kept the church

in excellent condition, rang the bell on time, made the fires, opened the doors and stood nearby to welcome everybody. He was a

tall, broad-shouldered man with keen eyes and a smile that attracted every child, and a sense of humor that appealed to elders. If a child talked or misbehaved in church it never missed his sight, and he never failed to correct them, sometimes even reporting them to the parents. He loved children, and this doubtless was why he liked the job of janitor so well. When he was off duty from his church, he became the official deliverer of circulars and also of funeral notices. It was customary in those days to send around from house to house a notice of the hour and place of the funeral of the departed and he became the official messenger. On these occasions he always wore his cut-a-way coat and his Sunday accessories. This was his way of paying a tribute of respect to the dead and sympathy to the living. He served as intelligence officer between the young men and their girl friends, carrying notes and answers for engagements between them. "He was faithful to him that appointed him." Heb. 3:2.

Mrs. McLeod died in 1909 and is buried in our cemetery. Mr. McLeod remained in Wadesboro for a number of years later and when too feeble to work he went back to South Carolina to live with friends.

Frank Ledbetter served as janitor of the church for the greater part of the past 22 years. He was a faithful and capable janitor and took great pride in the upkeep of the church. The silver was gleaming, the grass in the yard well mowed, and he would often ask for seed and plants that he might have blossoms to arrange for various meetings in the church, at which he became rather efficient. His memory was excellent and for the last 15 years that I was president of the Woman's Missionary Society he was invaluable to me. Into his care I entrusted books and materials from year to year and he could always, at a moment's notice, return them. He kept up with the dates of meetings and would frequently phone various people reminding them, and one could depend on the rooms being in readiness when they reached the church. He has, from time to time, received from the church thanks and tokens of appreciation, but I desire to record a commendation of his faithful services.

At present Bennie Smith is janitor, and is very ambitious to become a good caretaker. "These have been faithful doorkeepers in the house of God."

TORCH BEARERS BRINGING GIFTS

"This is my memorial unto all generations."—Exodus 2:15.

This is a list of gifts and memorials given to the church:

The first gift was \$1000.00 by F. C. Allen in 1923.

The second gift was a donation made by Mrs. Mary Harriet Clifton in 1927.

Hampton Allen, Jr., gave the outside doors of the church at the front entrance.

A pair of silver vases in memory of Mr. and Mrs. G. W. Huntley and Mr. and Mrs. W. P. Covington was given by Mrs. J. G. Brill, of Philadelphia.

Silver alms basins, in memory of R. L. Hardison by Herman H. and James A. Hardison, Jr.

Pulpit furniture in memory of Mr. James D. Horne, by Mrs. Horne and their daughters.

A lovely silver flower bowl, honoring Mrs. Bessie I. Little and Mrs. Effie Allen Little by the Woman's Missionary Society.

The pipe organ and carillon bells by Fred and Margaret Allen, in memory of H. B. Allen and in honor of Mrs. H. B. Allen.

The memorial library by H. B. Allen, Jr., in memory of his father, H. B. Allen, Jr.

Additional books to the library in memory of Mrs. T. L. Caudle, Mrs. H. W. Little and Mrs. Frank Bennett.

Flags in memory of Lester J. Huntley by his family.

Two shares of Wade Mill Stock by Mrs. E. A. Covington to Woman's Missionary Society, the dividends to go in the mission offerings in her memory.

The silver water set given by Mrs. E. A. Covington, in memory of Dr. E. A. Covington.

The portraits of Dr. and Mrs. E. A. Covington and Elijah Covington were given by Mrs. E. A. Covington.

The pulpit Bible was given by Mr. and Mrs. George Snuggs.

Altar Brass, Cross, two vases and two candle sticks, given by Mr. Herman H. and James A. Hardison, Jr., in memory of Robert L. Hardison, Jr.

\$100.00 to furnish the Beginner Department in memory of Mrs. Mary R. Huntley by her daughter, Mrs. Frank Fetzer.

The pulpit lights by Mrs. Bessie Little.

A silver bowl and reflector in memory of Mrs. Mary Covington Martin by Mrs. H. B. Allen and children.

An individual communion service by Mr. and Mrs. Harry Covington, in memory of Mrs. Mary Covington Martin.

An antique walnut table in the ladies' parlor in memory of Mrs. L. C. Bennett, by the Woman's Missionary Society.

The secretary in the Ladies' parlor in honor of Miss Myrtle Ashcraft and her choirs and in memory of Truitt Burris, by twenty friends.

The piano in the ladies' parlor in memory of Mrs. C. M. Burns by her children.

The desk in the Baraca room by Mr. Alonzo Horne, of Atlanta, Ga., honoring the Baracas.

Memorial windows given and plates with inscriptions as follows:

Lila Lucas Henry
For 27 Years Superintendent
Pee Dee Association
By Her Sons
And The Association

In Memory of
Dr. E. A. Covington
And in Honor of
Hattie R. Covington
By B. M. Covington

In Memoriam
Theron Lamar Caudle
And His Wife
Susie Gooch Caudle
Placed By Their Children

In Loving Memory of
Elizabeth Curry Bennett
By the
W. M. S. of This Church

In Loving Memory of
R. L. Hardison
By His Son
Robert L. Hardison

A Tribute To
Virginia Curry Huntley
By Her Son
Walter J. Huntley, Jr.

In Memory of
Thomas Jefferson Covington
In Honor of
Sara Ella Covington
By Their Children

Rena Funderburk Ingram
One of the 7 Organizing
Members of This Church
In 1866

In Memoriam
M. Fannie Horne Ingram
1844-1933

In Memoriam
Walter Jones McLendon
Sarah Polk McLendon

Hampton Bennett Allen
1873-1932
By His Children

Marble tablet placed under window from old church:

*This Window Erected in
The Former Church Building
By the Congregation, in
Honor of Dr. E. A. Covington,
One of the Eight Members
Who Organized the Church
In 1870*

*A Consecrated Deacon for
Forty Five Years,
A Generous Contributor of
Time and Money, A Zealous
Leader in Baptist Affairs
In North Carolina.
This Tablet Placed By
His Devoted Wife,
Hattie R. Covington*

THE TORCHBEARERS

"Filling our hearts with food and gladness"—Acts 14:17

A very helpful custom which in town and city churches has unfortunately for the pastor ceased, was "the Old-Fashioned Poundings" of which in the early days took place immediately after the pastor's family moved into the parsonage. This provided food for many days and gave the church folks a good look at the family and a peep into the preacher's possessions, and provided satisfaction to the members' curiosity concerning their new preacher and his family. But what poundings they were! You could always count on what a few members would bring. Dr. E. A. Covington, a sack of flour, T. B. Henry, meal, R. L. Hardison, sugar, F. C. Allen, lard, while Mrs. Emma Little provided a turkey or ham, and all the other members vied with each other in bringing their best and most choice foods for the new preacher. What cakes, jellies, jams and pickles, chickens, live and dressed, hog meat, eggs and everything else in abundance!

These were occasions attended by the entire family and each child's hand gripped a jar of jelly or a small bag and when it was all deposited on the dining room and kitchen tables, it resembled a small Dixie-Home store, and the house was full of people, waiting to see what their neighbors had brought to the new preacher.

In later years the custom changed a bit and a well laden pantry greeted the new preacher as he entered the parsonage. Both affairs have become somewhat obsolete to the dismay of the preachers and I am quite sure a revival of the old custom would be pleasing to the pastors' families. In many rural communities they continue the custom of inviting the preacher and his family for Sunday for dinner, but, due to the scarcity of help and the duties of these busy days, this old-time hospitality is fast becoming a memory. The Prophet's Chamber has been closed and the homes likewise have lost the blessings these events and contacts bestowed.

1869——IN MEMORY——1950

These have used the office of deacon well, and have purchased for themselves a great degree of boldness in the faith which is in Jesus Christ.—1. Tim. 8:13.

Fulton C. Allen	Dr. A. B. Huntley
H. B. Allen	George W. Huntley
Wilson J. Ashcraft	Lester J. Huntley
K. W. Ashcraft	Dr. W. J. McLendon
W. T. Brasington	W. M. Morton
Ed Brower	James A. McRae
E. A. Covington	Rowland S. Pruette
T. J. Covington	J. T. Redfearn
T. Jeff Covington, Jr.	Berry Sikes
Wilson P. Covington	Archie D. Tarlton
Benjamin M. Covington	W. A. Thomas
W. J. Ferrell	Milton Treadaway
Robert L. Hardison	W. D. Webb
T. B. Henry	

Deacons living in other communities:

John P. McRae, Durham
G. J. Henry, Kinston
Jack Hankins, Kinston
Charles W. Thomas, Florida

IN MEMORY'S ALBUM

"The memory of the just is blest."

Mrs. Mary Alsobrook	*Mrs. Roy Huntley
*Mr. and Mrs. E. A. Allen	Miss Cora Huntley
*Mr. and Mrs. J. B. Allen	Mrs. Susan G. Humbert
*Mr. and Mrs. Troy Ashcraft	Mrs. Emma Lampley Little
Mr. and Mrs. Henry Ashcraft	*Mrs. John A. Liles
Miss Laura Benton	Mrs. Elizabeth McLendon Liles
Miss Rosa Benton	Mr. J. T. May
Dr. A. J. Battle	Mrs. J. T. May
Mrs. Ed Brower	Mrs. Nancy Melton
*Mr. and Mrs. D. H. Browder	Mrs. Charles Mills
*Mrs. Mary Brasington	*Mrs. M. H. McLean
Mrs. Ella Capel Covington	Mrs. Mary McKnight Outz
Mrs. Annie Capel Covington	Miss Mary Parker
Mrs. Rosa Kate Capel	Mrs. Annie Rainwater
Mr. Gaston Covington	Mrs. Mary McLean Redfearn
Mrs. Gaston Covington	Mrs. Mary R. Richardson
Mrs. Addie Webb Coward	*Mrs. Herman Smith
Mr. and Mrs. Sam Flake	*Mrs. A. S. P. Smith
Mrs. Kate McLean Fulford	Mrs. Rosa Tarlton
*Mrs. Jack Hankins	Mr. T. J. Tice
*Mrs. G. J. Henry	Mrs. T. J. Tice
Mrs. Bettie Hildreth	Mrs. James Tillman
Mrs. J. J. Horne	Mrs. Parthenia H. Watson
*Mr. Roy Huntley	

* Those living and active.

These persons have not been mentioned by name in the History.

ADDENDA

These supplemental facts have been made possible by the finding of an old Secretary's book containing the records of the activities of the church for the years from 1898 through 1908. Mr. W. Alonzo Horne (a prominent business man of Atlanta, Ga.), Mr. W. A. Lucas and Mr. W. M. Morton were the faithful keepers of the records during these years.

Dr. J. Q. Adams' ministry came to a close in 1900 and there is much evidence of the deep regard and regrets of the members at his leaving. A beautifully expressed appreciation of Dr. Adams' ministry, written by the church members, and likewise a letter written by him to the church and published in the "*Wadesboro Courier*" are to be found in this book. Dr. Adams resigned to accept a call to the Reidsville Church, and after a short ministry there he went to the newly organized Pritchard Memorial Church in Charlotte. (A correction) It must be noted that the Reidsville Church had great confidence in the quality of the Wadesboro Church's choice for pastors for in 1947 it again laid hands on our minister, the Rev. Donald Myers.

Mindful of the fact that this history must be brief, I am only giving one or two instances of events taking place during this period. They were years of great growth in membership, for in every Deacons' monthly meeting new members' names are listed as added to the church roll. Many of these names are wholly unfamiliar to this generation of church members. For instance, Dr. and Mrs. A. A. Maynard, Chappells, Fords, Crowsons, Leadwells, Masseys, Blaisdells, Farmers, Singletons and Rainwater (a beloved member). So far as I have been able to learn, not a descendant of any of these persons is among the present membership.

Likewise these records disclose the withdrawal from the Fellowship of scores. They could not live up to the rigid requirements of the church covenant, nor could this generation. For instance, causes for dismissal were based on non-attendance at church for three months, non-support of church and family, dishonesty, drinking, sale or manufacture of alcoholic beverages, attendance upon theaters and shows, dancing, card playing, and an over-all, inclusive general worthlessness. After reading these requirements aloud, a person listening said: "neither people nor pastor of any church could stand this test".

An item of interest reads that the Dr. William Walker meeting was notable for the large number presenting themselves for baptism—47—most of whom were men, and boys in their teens. The church was greatly strengthened by this saintly man of God.

In 1901 the church heeded the urgent request of Miss Jennie Birmingham, a staunch Baptist, that her community needed a place for worship and for a Sunday School. The church, in co-operation with her, built a small chapel which was occasionally occupied by a visiting minister, and a weekly Sunday School was conducted for at least eight years. The minutes closed with the election of Mr. Charles J. Gathings as superintendent in 1908. He was to be assisted by some of the younger members of this church. At a later date the property was conveyed back to Miss Birmingham and she was repaid all money that she had supplied to its building. This is another proof of the church's missionary zeal.

Of exceeding interest is the item concerning the "Temple Committee", which had charge of the church property. There is evidence that the appointment of this committee was begun in the early nineties, soon after the move to the new church. Many references are made in the minutes to the reports of the work done, care and supervision of the church. The contrast between the old plain, simple wooden church and the lovely, luxurious brown stone church had so impressed the sacrificial members that they thought of it as the Temple of God, so this committee was thus named.

All through these years the church has found the necessity for such a committee, now known as the "Property Committee", and these faithful, loyal servants have ever been on the alert to provide care, comfort, convenience and protection for the members and the church property. No less active is this present committee: J. M. Austin, chairman, Fred H. Allen, James T. Forlaw, R. A. Lyon and Mrs. C. C. Greene. These are faithfully carrying out the pattern left by those honored as the "Temple Committee".

From the membership of this church during the past forty years have gone three of her sons to become active, faithful ministers of the Gospel, each serving growing churches: Eddie F. Sullivan, Hickory, N. C.; Rowland S. Pruette, Jr., Booneville, N. C.; and Vander Warner, associate pastor of North Street Baptist Church, Raleigh, N. C.

A TRIBUTE TO JOSEPH S. PARKER

Like my father, he has faced life's demands crippled, but has never used this as an excuse to lighten any task that has fallen upon his broad shoulders, but with a smile which betokens a welcome he gladly shares his efforts and possessions with his church and fellow-men; and with a faith that unlocks wonderful joy and resources, he faces the future, confident of God's guidance and protection.

Before leaving his shoe repair shop to enter the hospital for a very serious operation, he posted this notice on his door: "I hope to meet you here again soon; if not, in Heaven". Today he greets the passers-by with his genial smile, and over his doorway one reads: "If you'll let God be in control until ten o'clock the rest of the day will take care of itself".

THE FOUNDATION

In response to several recent requests on the part of members of the church, the First Baptist Foundation has been established. The purpose of the Foundation is to receive and manage in trust such gifts and bequests as may be committed to its care, and as the donors direct. It is specifically stated that the income of the Foundation shall never be used for the current expenses of the church, unless a donor so specifies.

Three Trustees were duly elected and they will make an annual report to the church on their work and on the status of the Foundation. These Trustees are charged with carrying out the wishes of the donors as to the investment or use of the property or funds bequeathed to the Foundation.

Gifts may be made to the Foundation at any time. Such purposes as establishing a scholarship, support of missions, hospital care of the needy sick, future building expansion of the Church, etc., may well be provided for through the Foundation while a donor is still living.

At the present time, the Foundation holds two shares of stock left by Mrs. E. A. Covington, the income from which has, in the past, and will in the future, be turned over to the Woman's Missionary Society to be used as it sees fit. Mrs. Covington in this way has continued to support a cause that was dear to her while living.

To this fund has been bequeathed \$2500.00 by the late Effie Allen Little (Mrs. H. W. Little). Her faith had no bounds, and

so closely was her entire life interwoven with church interests that she could not think of ceasing to carry on, so with her own hand, in that Spencerian type of writing, she penned these words: "Twenty-Five Hundred Dollars I leave to my beloved church, the interest to go to the Co-Operative Program as long as time". May her example find response in the hearts and actions of others, who, like her, are faithful handmaidens of the Gospel of Christ.

"The Church's one foundation
Is Jesus Christ, her Lord; . . .
With His own blood He bought her,
And for her life He died."

CHURCH DIRECTORY

1951-52

T. Sloane Guy, Jr., Pastor
Robert H. Culpepper, Minister Abroad

Mrs. Sam Harrell, Minister of Music
Mrs. B. M. Covington, Church Secretary

BOARD OF SENIOR DEACONS

Mr. C. S. Brasington, Deacon Emeritus

TERM EXPIRES	TERM EXPIRES	TERM EXPIRES	TERM EXPIRES
1952	1953	1954	1955
A. Paul Kitchin	T. A. McRae, Jr.	H. B. Allen	F. H. Allen
R. A. Jolly	Haibert Lowe	M. P. Eddins	Charlie Adcock
George C. Childs	Charlie Pigg, Jr.	J. R. Latham	J. M. Liles, Jr.
J. M. Austin	J. O. Bowman	H. P. Taylor	Risden A. Lyon
G. C. Cagle	J. S. Liles	J. W. Teal	B. M. Tyson

BOARD OF JUNIOR DEACONS

TERM EXPIRES	TERM EXPIRES	TERM EXPIRES	TERM EXPIRES
1952	1953	1954	1955
Alvin Bates	J. T. Forlaw	James Bost	Burgess Allen
John Faulkner	Fred Hart	Dr. R. L. Bridger	Robert Faulkner
L. A. Scarborough	F. C. Allen	Norwood Cox	Jim Hart
George H. Watts	Reece Pope	Dr. James W. Smith	Marion Watson

ADVISORY DEACONS

C. C. Greene	Bradley Burch	H. Brill Huntley	G. E. Knowles
W. L. Bennett	J. A. Eller	H. N. Kelly	George B. Snuggs
F. A. Huntley	Sam Harrell	C. R. Leonard	J. A. Ratliff

COMMITTEES OF THE CHURCH

BAPTISM	Mrs. Burgess Tyson, Chairman
BOY SCOUTS	C. M. Burns, Chairman
COMMUNION	Mrs. J. R. Latham, Chairman
COMMUNITY MISSIONS	Mrs. Ruth A. Lyon, Chairman
LIBRARY	H. B. Allen, Chairman
MUSIC	Mrs. H. P. Taylor, Chairman
PROPERTY	J. M. Austin, Chairman
PULPIT SUPPLY	G. B. Snuggs, Chairman
CARETAKER	Bennie Smith

CHURCH OFFICERS FOR THE YEAR 1951-52

CHURCH CLERK	Charlie Pigg, Jr.
TREASURER	Norwood Cox, Jr.
CHAIRMAN OF USHERS	Robert Faulkner
SCOUTMASTER	G. B. Snuggs
LIBRARIAN	H. B. Allen
	Miss Helen Thompson, Assistant
THE SUNDAY SCHOOL	Fred H. Allen, Superintendent
THE BAPTIST TRAINING UNION	Mrs. George C. Childs, Director
THE WOMAN'S MISSIONARY SOCIETY	Mrs. T. Sloane Guy, Jr.

